Kshīr Bhavani
TIMES

योगमातिष्ठ उत्तिष्ठ [Resort to Yoga and Stand up)

क्षीर भवानी टाइम्स

Jan.-Feb. 2009

HAIRATH MUBARAK TO KASHUR PANDIT BARADARI

MAHAMAHESHVARACHARYA SWAMI RAMJI MAHARAJ

Guru Dhyenam

यस्मात परतंर नास्ति नेति नेतित वै श्रुति :।
मनसा वचसा चैव सत्यमाराधायेत गुरूम ।।

"There is nothing Higher than the Guru. One should sincerely worship the Guru with a pure mind and words soaked in Truth"

-Guru Geeta 1.90

(Homage to the Highest Parmesht Guru)

His lordship's 151 year anniversary was observed on 13th Jan. 2009 at Trilokpora Ashram Jammu and at Fateh Kadal Ashram Srinagar KMR.

क्षीर भवानी टाइम्स
KSHIR BHAVANI TIMES

योगमातिष्ठ उत्तिष्ठ [RESORT TO YOGA AND STAND UP]

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*COVER PICTURE : **Hairath Puja of Kashmiri Pandits***

From President's Desk

Dear Sisters and Brothers,

NAMASKAR !

Herath Mubarak. Wish you all a very happy Shivratri. Let Lord Shiva shower his blessings on each one of you and on the community as a whole for peace and prosperity. Let us hope we witness better days ahead. The other seasonal festival are also fast approaching, I give you my greetings on all these festivals.

The new government has assumed office this month. As is usual, people raise their expectations from the new dispensation. This time a young man has taken over as the Chief-Minister of the State. Young man have new ideas, initiatives and ambitions. It is true of a young Chief Minister as well for us, therefore, it is natural to expect that the present government will give the community of kashmiri pandits a better deal. I have conveyed the greetings to the young Chief Minister and assured him that the community will associate and cooperate with him in building a prosperous State. The government should immediately work out an employment package for the youth of the community to offer them a reasonable opportunity of contributing to the growth and glory of the State. A very large number of Kashmiri Pandit youth who are educated, professionally trained and skilled are without jobs which not only causes their families economic hardships but also deprives the State of the gains it could achieve by using their merit, professional expertise and high skills.

The displaced Kshmiri Pandits are keen to return to their homes and hearth and the government should make an honest effort in this direction. The sooner it happens the better it is. It is immediately required that the government makes all out efforts to vacate encroachment on the properties of the displaced persons as also from the places of workship. It is equally important that the efforts are made for creating a conducive and secure environment for the displaced persons to return to their places of origin. The Kashmiri's grandeur lies in its composite culture and it is an immediate imperative to realize it in order to return to the valley its prestige glory. Kashmiri Pandits will closely watch the young Chief Minister working on this front.

The government should also address, on priority, the day to day problems of the displaced families living in congested camps as also outside the campus in great difficulty. The relief amount needs an upward revision to mitigate their economic hardships on account of rising prices. Better educational amenities should be provided to the children so that they keep pace with the growing knowledge of society. The living conditions of the displaced persons need immediate attention.

To you, my sisters and brothers, I have always been appealing to maintain your rich cultural and religious traditions in fact among your children, the real virtue of life. Preserve your well established family norms towards the young and regards towards elders. Let their be no social females disputes and discords that has never happened in our past and that should never happen now or in future. Our rich culture is our precious wealth and let us guard it at all costs.

God Bless you all

Prof. A.N. Sadhu

EDITORIAL

NEED FOR A RESPONSE

The word response has many connotations, various interpretations suited to the situation which this word tries to represent or reflect. In political parlance, which fortunately or unfortunately the community of Pandits is always eager to putforth, This word has been used umpteen times. The oft repeated refrain we pandits have failed to put forth or create a political response to the situation of exile etc has been one of the often heard usage of the word-response. Whether we have failed to create a political response to our plight within the fluid fabric of the political system of the country is a matter that will be decided by the future generations but for the matter of all practicability, we, Pandits have survived the exile thrust upon us in 1990.

As said earlier, the theme of this piece is to explore the other than political yet important aspect of our response to our state of exile. If we examine even superficially two other communities which under more severe circumstances had to face similar stress and trauma, we will realize that they have been more successful in creating a better response to their plight. Tibetians and Jews; are two communities which though dissimilar in culture, lifestyle and history have responded in a much mature way to their plight which was in no way less in degree than ours. But soon any learnt sociologist which has studied such problems will caution us not to make comparisons. For comparisons by and large are untenable and do not make any indepth assessment of the respective situations. Jews and Tibetians cannot be compared to Pandits, but then, all said and done they are humans too and hence there are some underlying commonalities that make all humans similar, so it becomes important and interesting to study the response of various communities when they are forced out of their home lands. In this case again a cursory glimpses in the two communities especially the Tibetians show us that apart from a Political flutter that they created under the redoubtable Dalai Lama. They have managed to survive by doing a badly needed social surgery and this social surgery in exile has helped them to strengthen and sustain their chance to survive and live in a alien environment.

The most essential thing that we can draw from the experience of such vibrant communities is that like wise we have to live a simple yet forceful social life which will help us to save our social and economic energies for the common good of not only for the community itself but for the whole nation as well. In this regard the huge mass of obnoxious indulgence that has veiled over the otherwise very sacred and simple ceremonies of yagnopavit and marriage need to be avoided. It has resulted in a compulsive show of ostentation much to the chagrin of the poor among the community.

Marriage have now become a perpetual headache for us. Lakhs of rupees are spent on it. The "Gandun" ceremony is now as lavish as the marriage itself. Some 'wiser' people say that they have money and thus spend it as it is their right to do so. To these wise and rich gentlemen I would only request to kindly look into the ramifications that such pomp and show can have on our society. It triggers a competition which seems to have no end. One more point is that, why can't we create a single good institution instead of wasting so much money on Yegnopavit and marriage ? These ceremonies are meant to be simple and more importantly need to be done in accordance with spirit of Shastras. Conveniently we have forgotten all this. To read and understand Shastras is not our cup of tea now, which is yet another unfortunate part of the story. We do not relish to be simple vis-a-vis these ceremonies. On the contrary we have added more to them than was prevalent even in Kashmir. Many of us, it is true are better placed economically but that does not mean that we waste money on ostentation, pomp and show Instead we being an exiled community direly need institutions around which we can survive. Such institutions can be an Engineering college a Medical college on a good academic centre like a private university. The community has to think in this direction. Let this Shiv Ratri bestow us with wisdom to move in this direction. That will be great service to the community and the nation. This surely will be the best response that we can give to our state of exile at least in social and intellectual sense.

MAHAMAHEHSVARACHARYA SWAMI RAMJI MAHARAJ

Pandit Jankinath Kaul 'Kamal'

Revival of Saivism in Kashmir, as per recorded information, was brought about during the latter half of the ninth century A. D. when Siva-sutra were expounded by the great sage Vasugupta to combat Buddhist onslaught on Saiva faith. Somananda and Utpaladeva developed Pratyabhijna thought and erudite Abhinavagupta gave the system a consolidated setting by giving to the posterity his Tantraloka which is considered to be the 'Encyclopaedia of Kashmir Saivism'. A mushroom growth of writers followed Abhinavagupta, who had written important commentaries on Isvarapratyabhijna, Paratrisika etc. and works like Paramarthasara, Bodhapa-ncadasika, Siddhitrayi etc. Literary stalwarts like Kshemaraja, Jayaratha, Yogaraja, Madhuraja Vradaraja, who; mostly wrote commentaries, added glory to the Saiva literature. The line then seems to have passed on through Lalla-yogesvari Lal-Ded (14th century A.D.) and Alakshesvari Rupa Bhavani. Although silence prevailed for long intervals thereafter, yet the slumbering spark kept. itself somehow alive. Sivopadhyaya held this thread of monistic thought in the 18th century. Besides his other works he continued writing the commentary of Vijnanabhairava, that was left incomplete by Ksemaraja. Instances of Saiva mystics like Ishvar Joo Shair, Lala Joo Kokur and Manakak Monga became evident in the early 19th century in the city of Srinagar. They did not write but imparted instructions and initiated disciples. Their spiritual experiences flowed down through Mahamaheshvaracharya Swami Ram Ji. It is these experiences that have been regaining momentum till this day.

Born in the year 1854 A.D. (Paushya Krishnapaksha Dvadashi) to a Brahmin named. Shukadev at Chinkral Mohalla, Srinagar, the child was declared by astrologers to be destined to evolve as a great saint. In his boyhood he received instructions in priesthood as was the hereditary practice during those days when modren education on western lines was in its infancy in the country. In his early youth he came in contact with Pandit Lala Joo Kokur who was well versed in the philosophy of Kashmir Shaivism. Having spiritual bent of mind, to which both heredity and environment must have contributed, Ramji took to study of Shaiva lore. His interest and intelligence brought to him clear comprehension of the philosophy. Later he met his preceptor Pandit Manakak Monga. He was a great monist of the time in Kula system of Kashmir Shaivism with great spiritual attainment and wanted that knowledge of this peculiar philosophy should spread to posterity. He found a worthy disciple in Ramji and transmitted yoga to him by his divine tounch.

Ramji got devoted to yoga practice in the right earnest. He did not undergo formal renunciation as Vedantins usually do. He also continued his professional work to fulfil the duties of a householder. Soon he got established in the yoga. Now he did not like to move about as his quest of God-consciousness was reaching its quenching-thirst state.

Death took away Ramji's wife and child in a severe earthquake while he was in his ripe youth. This made him sad, of course, but he took to redoubling his efforts in yoga practice and assimilation of the monistic philosophy. He felt that he should live in a place where he would be cared after and allowed to sit in Samadhi as long as he could. He found congenial atmosphere at a fellow disciple's home at Safakadal in Srinagar. He lived there for some years and turned to be a Siddha yogi. Devotees endowed with finer intellect got attracted towards him. Common people also began to throng around him for invoking his blessings and seeking a touch to relieve themselves of their ills and worldly pain. This disturbed the family life of the fellow-disciple. Realizing the difficulty "Ramji thought of calling on his admirer one evening. Knocking at the back-window of the house of his worthy yajman Pandit Narayandas Raina at Fateh Kadal in Srinagar he expressed his desire for being provided with a place in seclusion where he could carry on his spiritual sadhana quite safely.

The noble Pandit was simply pleased to welcome the sage. He escorted him to a small three-storied ancestral house about three hundred meters away from his own residence. Necessary arrangements for a convenient stay were instantly made. Ramji lived here in his spiritual ecstasy and also taught Saiva Agama to worthy disciples who were later known as Swami Mehtab Kak, Swami Vidhyadhar, Swami Govind Kaul Jalali etc. His scholarly exposition of Trika philosophy popularly known as Kashmir Shaivism drew more devotees and admirers to him. As a yogi of high attainments his mere look or touch was enough to transform the very nature of a person.

Maharaja Partap Singh, the then ruler of Kashmir and discerning devotee, is said to have approached him for blessings. Swami Vivekananda, during his sojourn in Kashmir in 1897-98, went to have a glimpse of the sage and was deeply impressed.

Swami Ramji, after the age of forty years, stuck to his seat in one posture with knees to his breast and did not move out for twenty long years. His only business was the meditation on God. The saint-philosopher delivered discourses and explained verses from the, Shaiva texts for hours together and kept his listeners spell bound. At other times he remained immersed in undisturbed Samadhi.

शिष्यान् समृद्‌बोधयितुं स नित्यं
सदातनं स्वस्य शिवस्वभावम्।
प्रादर्शयद्‌देहगतं समक्षं
होराश्चतस्त्रोऽधिगतः समाधिम्॥

(Gurustuti by Rameshwar Jha)

'To enlighten his own disciples, he (Swemi Ramji) displayed, even while living in body, his own Shaiva-hood, by remaining in Samadhi continuously for four hours daily'.

Shri Narayanadas and his wife Smt. Aranyamali were greatly devoted to Swami Ramji; who from their family priest had now evolved to be their spiritual Guru. They had been serving him and looking to all his needs and convenience with great love and devotion. On May 9, 1907 the devoted couple was blessed with a son. When the news of the birth of this body was instantly conveyed to Ramji, it is reported that he got up to dance and uttered : "I am Rama and the child be named Lakshmana".

ज्येष्ठोऽप्यासौ मद्‌गुरूजन्मजात
हर्षोल्लसद्विस्मृतदेहभावः।
रामोऽस्म्यहं लक्ष्मण एष जात
इत्येव गायन् सहसा ननर्त॥

'Even in his old age, Swami Ramji lost his body consciousness out of Divine Joy at the auspicious birth of my Master Lakshman Joo, singing "I am Rama and he (the new born) be named Lakshmana" and danced in joy'.

He repeatedly sang the following Kashmiri couplet of Paramananda (Mattan) and went into Samadhi :

गट् च'ज त गाश आव चाने ज्यनय।
जय जय जय जय देवकीनन्दनय॥

He belived that a divine being had taken birth in the form of the child. Truly, so, the child, who was named Lakshman, showed signs of abnormality as he grew up, Swami Ji encouraged the anxious parents and conferred blessings on this divine child. He had recognized divine features in the child who would often go into fits. Once when the parents approached Swami Ramji to express their anxiety about the child he sent them back with a remark : ''यि अमिस गछान छु ति ग'छचतन म्य'' ...... what happens to him, may be graced unto me." Thus, the child Lakshman, entered boyhood under the spiritual care bf this great sage, who later initiated him into Gayatri Mantra, Pranayam and certain yogic practices.

श्रीमानभूद्राम इति प्रसिद्दो
यो मद्गुरोः कौलिकदैशिकेन्द्रः॥

'There lived the renowned saint, His Holiness Swami Ramji, the Shaiva teacher of my Master Swami Lakshmanjoo'.

(Gurustuti-Rameshwar Jha)

Knowing that he would not be in the mortal coil till the divine boy attained maturity, the sage entrusted his future initiation into the Shiava order to his chief disciple, Swami Mahtab Kak.

कृत्यं विधेयस्य जनस्य शेषं
सप्ताब्धकल्पस्य च लक्ष्मणस्य।
शिष्यप्रधानं महताबकाकं
निर्दिष्य सोऽगान्निजधाम शैवम्॥

'Entrusting his craving disciples and the seven year old Shri Lakshmana to the charge of Swami Mahtab Kak, his principal disciple, he (Swami Ramji) entered the real abode of Shiva by giving up his body'.

After a few years, Swami Ramji left the body in the year 1915 A.D. (Magha Krishna Paksha Chaturdashi) to merge in the Divine Universal Self of which he had been an embodiment. The house at Fateh, Kadal, Srinagar, where the sage lived to spiritual maturity is now famous as Shri Ram Shaiv (Trika) Ashram.

Swami Ramji was sometimes heard by his close disciples uttering in divine rapture his experiences of Supreme consciousness and here is given a verse from his pen :

मोहः शान्तो गुरूवरमुखाम्नायतत्त्वोपलम्बाद्
मग्नं चेतः समरससमास्वादलोलं चिदब्धौ॥
भावव्रातः प्रशममगमन्निर्विकल्पे समाधौ
सिद्वाभासः स भवति हि मे कोऽपि संविद्विकासः॥

"On accepting the Truth from the mouth of the Master, whose word is the sacred text, all my ignorance got dispelled. The mind (Chitta) dived deep in the ocean of consciousness eager to taste the loving nectar of equality. The web of thought calmed down in the state of unqualified meditation. Thus the supreme-consciousness inexpressible is revealed to me in its perfectness."

Courtesy : **Sant Samagam Research Instt.**

SHIVARATRI–GREAT FESTIVAL OF KASHMIRI PANDIT'S

Shivaratri *(literally meaning Shiva's night)* is a festival of great significance for Hindus all over the world, especially for those of Kashmir. Esoterically, it is symbolic of the mystic union of *Jiva* (individual soul) with *Paramatma* (the Supreme Godhead) and it represents the high state of spiritual realization wherein the world of relativity fades away and perfect peace and calm prevails. On this phenomenal night, the seeker remains fully aware of his identity with Shiva, the source of perennial joy, and thus experiences eternal **Truth, Bliss and Beauty.** *(Satyam, Shivam. Sundaram).*

CLOSE TO HEART

For centuries, the Hindus of Kashmir have been observing **Shivaratri** with utmost zeal and devotion. And the age-old traditions with its elaborate rituals covering three-fourth of the lunar month of Phalguna (Feb-March) are followed even to this day, modified, of course, to suit the changing times and circumstances. The 21-day celebrations are marked by the same excitement, exultation and euphoria as in the days of yore. The way our displaced and uprooted brethren have been observing **Shivaratri** in tents and makeshift tenements for the last eleven years shows how close this festival is to our hearts. Keeping in view its length and religious-cum-social over-tones, it may be compared to *Durga Puja* and *Ganapati* festivals celebrated with equal devotion and enthusiasm by the Hindus of Bengal and Maharashtra respectively.

SHIVARATRI/HAYRATH

In Kashmir, **Shivaratri** is also called *Hayrath,* which is the corrupt form of *hairat*, a Persian word meaning 'utter surprise'. The term, Hayrath, was coined during the Pathan occupation of the valley. As the story goes, a perverted alien ruler, Jabaar by name, forced Kashmiri Pandits to celebrate the festival in the hottest month of Aashaadh (June-July) instead of Feb-March. He knew that heavy snowfall always marked the great event as is evident from the following refrain of a song usually sung at **Shivaratri** time: **Suna sheen volun daari daare: Maharaza raaza kumaar hai aav** (Flakes of gold snowed slow and steady when prince Shiva arrived to marry princess Uma!).

Lo' and behold, snow did fall in July that year! The miracle startled the Pathans who expressed *hairat.* Hence the new name for **Shivaratri** celebrations.

However, untimely snowfall resulted in crop failure and famine. The valley faced untold misery. The forced alteration in the timing of the festival brought innumerable curses upon the ruler. The people cried out: **Wuchton Yi Jabbaar Jandah, Haaras Ti Kurun Wandah!** (See this wretched *Jabaar* in rags; he has turned summer into winter!).

SHIVA CHATURDASHI

Since the Hindus all over India and elsewhere in the world observe **Shivaratri** on 14th, a day later than their counterparts in Kashmir, it is also known as *Shiva Chaturdashi.* When *Lord Shiva,* the 'King of Yogis' and the

'Destroyer-Renovator of the Holy Trinity', is said to have manifested on earth to redeem his devotees. On this auspicious day, the Hindus of all castes and creeds observe fast, offer prayers and spend the whole night in worship of *Lord Shiva* in homes and temples.

SHIVA CHATURDASHI

is observed by Kashmiri Pandits as well, but a month earlier in the dark fortnight of the lunar month of *Magha* (Jan-Feb), when they keep a 3-day fast, worship *Shiva* with great devotion and avoid non-vegetarian preparations in their homes on these days.

PUJA AND ITS SIGNIFICANCE

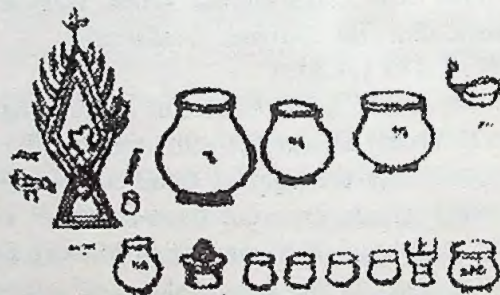
Kashmiri Brahmins perform **Shivaratri** puja on the 13th (and not on 14th) day of the dark half of *Phalguna*. For them, it signifies *Lord Shiva's* wedding with *Uma*, the beautiful daughter of the Himalayas. And in keeping with their hospitable nature, they offer even non-vegetarian food in puja on this day to entertain *Bhairavas* who formed the major part of *Shiva's baaraat*.

Shivaratri *puja* is also called *Vatuk Puja*. *Vatuk* is a Kashmiri word meaning 'collection or an assemblage of different objects'. Since the main puja on Shivaratri day involves collection of a large number of articles, it is being called by the name *Vatuk*. The name could also be traced to the term *Vatuk Dev, Lord Shiva's* celibate form. In the fitness of things, Kashmiris worship *Shiva* in this form before solemnizing his union with *Uma*. They also worship *Vatuk Bhairav*, supposed to be Shiva's most trusted *dwarpal* (gate-keeper), in a bid to seek his favor for an audience with the Lord.

The divine marriage has a deeper, philosophic connotation. *Shiva* in His transcendental (para) aspect is inactive in creation. And His union with *Shakti* (energy or activating power), represented by His 'consorts', *Uma, Parvati, Durga* and *Kali* (variously named to indicate particular functions of the Divine Mother) make the infinite unfoldments in the cosmos possible. According to Kashmir Saivism, Shiva represents the eternal process of creation and destruction, and His nature has primarily a two-fold aspect immanent which pervades the universe and the transcendental that is beyond the universal manifestation of time, space and form.

PRELIMINARY PREPARATIONS

Year after year, the three-week celebrations begin on the first day of the dark fortnight of Phalguna (known in popular parlance as hur ukdoh) and end on the 8th day of the bright half of Phalguna. Hur in Kashmiri stands for both singing and whitewashing and the word is used as a prefix to the first nine days of the festivities.

The first 6 days, (hur ukdoh to hur shiyam) are normally reserved for cleaning the entire house to give it a festival look and for collecting the necessary articles like walnuts, utensils and vatuk samagri for main puja on **Shivaratri** day. In olden times, the houses used to be white-washed with clay and fresh cowdung.

The subsequent 3 *days—hur sattam, hur atham* and *hur navam* (the birthday of goddess *Sharika*), were devoted to congregational night-long prayers, preferably in temples at Ganpatyar, Chakreshwar, Pokhri Bal and Kshir Bhawani.

On the 12th, a day before the main : *puja*, a new earthenware, freshly baked and specially prepared by the potter for the occasion (now-a-days a pot of steel), is ceremoniously brought to the house and placed on a small circular seat (*aasan*) made of grass in the room traditionally reserved for daily worship (*thokur kuth*). Called *Wagur*, the pot represents the priest who,

according to one prevalent belief, acted as Shiva's messenger to the Himalayas to seek his daughter's hand and also performed the auspicious wedding ceremony of *Shiva* with *Parvati*.

RITUAL WORSHIP

Prior to the start of *puja* on the main day, *Trayodashi*, several pots, representing various deities, including the two larger vessels signifying *Shiva* and *Parvati*, are embellished with flower garlands tied round their mouths and dried walnuts deposited in them nearly to the brim. The smaller vessels, representing other deities, are similarly readied for formal worship. A couple of more vessels are also kept ready for lesser deities like the *Bhairavas*.

The ritual worship begins with traditional invocation of Lord Ganesha, the remover of obstacles, followed by sanctification of the various vessels representing different deities. *Abhishek* of the cone-shaped clay model called *Saniputul* is one of the main attractions. Being empty from inside, *Saniputul* represents the supreme Godhead that encompasses all the elements in the universe from *prithvi tatwa* (earth) to *shunya tatwa* (empty space). *Saniputul* appears to be the corrupt form of *shunya putul* (pot/idol).

The ritual worship continues till late into the night and concludes with *aarti* and singing of devotional hymns in praise of *Lord Shiva*.

DUNYA MAVAS

Ritualistic *Puja* of the sanctified vessels reaches its climax on the 15th day called *Dunya Mavas (*walnut *amavas)*. On this day all the flower-decked vessels are taken to a stream or river for final ritual immersion just as the images of Durga and Ganesha are immersed at the close of *Durga Puja* and *Ganapati* festivals. Before immersion, the vessels are emptied of the soaked walnuts and brought back home after symbolic *Puja* at the river bank. On reaching home, the ladies would shut the main entrance of the house and not allow the head of the family to enter till he promised certain blessings and boons for all members of the family. The conversation would run as follows after the head of the family knocks at the door: Q: *kus chuva?* (Who is there?) ; A: Ram Bror (name of the person) ; Q: *kya heth?* (What have you brought?) ; A: *anna heth, dhana heth* (food, wealth etc). How romantic and fascinating !

PRASAD

After the final puja on *Dunya Mavas,* the soaked walnuts and *tumul chut* (rice-cakes) are distributed as the main prasad among the family members, friends and close relatives.

The use of dried walnuts for both worship and prasad is something very unique in the observance of Shivaratri by the people of Kashmir. Possibly, it has some symbolic purpose in as much as dried seeds when soaked pave the way for renewal of life from objects that are supposed to be dead.

The process of distribution of prasad continues for a week till *Teela Atham,* the 8th day of the bright half of *Phalguna* when *Hayrath* celebratiions formally come to a close. In good old days back home, a lighted earthen lamp would be placed on *ari* (seat made of grass) and allowed to float in the river (reminiscent of a similar scene in the evenings at Haridwar). On this day of glee and charm, the children had had the last laugh. They would burn unserviceable *kangris* (fire-pots) in the evenings, mostly on the river-bank. Known as *jatun tuun,* in our native language, the festivity was symbolic of the end of severe winter in Kashmir.

SOCIAL ASPECT

Shivaratri provides a wonderful and meaningful get-together for all members of the family. Every member of the house-hold is normally in a festive mood. It is a day of prayer and meditation for the elders and one of fun and frolic for the youngsters, particularly children in their new colorful attires. During the entire period of the 3-week celebrations, all the family members, men, women and children would play with *cowries* (sea shells). One and all enjoyed this fun-filled indoor sport, known as *haara-baaz*.

It is customary for the women-folk, the old and young alike, to visit their *malyun* (parental home) and return to their *varyuv* (in-laws) with atagat (money in token of love) and *kangri* (fire-pot), considered to be a good omen on this occasion. The newly-wed girls normally return

from their paternal homes on the eve of the main Shivaratri function, preferably on the 10th day *(dhyara daham)*, bringing with them, what in Kashmiri we call, hayrach bhog *(Shivaratri shagun)* in kind and cash.

In the days gone by, it used to be a crucial time for some in the event of their *Hayrach Bogh* falling short of the expectations of their mothers-in-law. The proverbial mother-in-law (not uncommon, perhaps, even now) would heave cold sighs, beat their foreheads and curse their luck. *Karma Khandit Asam,* they would say.

SALAAM

The day after *Maha Shivaratri Puja* is called *salaam,* a Persian word for greeting. It is a day of fun and feasting, a sort of Thanks giving Day when relations, friends and colleagues would exchange greetings. The singing bards and the poor would visit Hindu homes and take their share of Shivaratri presents in cash or kind or both as the case may be.

HAYRATH KHARCH

On Shivaratri day, the head of the family offers pocket money to children and other junior members in the family, including the new brides, sons-in-law and the newly wed daughters. Called *hayrath kharch,* it is also sent to nearest relations, including their new born and newly married children.

Courtesy : **D.N. Raina**
(Retired from Indian Information Service)

Maha Shivratri (Hairat) A Trauma During Migration

Maha Shivratri (Har-ratri) the festival of Parama Shiva the supreme reality (the destroyer of the ego) The Shiva maintains the universe, withdraws it and projects its manifestation. The fe ival of rituals, customs and traditions is of the great importance for the Kashmiri Pandits. This festival with track record of history of more than five thousand years is celebrated for fifteen days now. Through it was celebrated for forty days in the past. The curtailment took place with the passage of time and due to onslaughts.

In case Maha Shiv-ratari falls on Duadshie then it is celebrated from Ekadashi to Amavasya popularly termed as Pauch ratri. If Maha Shive-ratri falls on Trudashi it is celebrated from Duadshie to first day of bright forth night as Panch-ratri The next day of Har-ratri is known as Shiv-ratri (Salam.)

History is witness that the king JABBAR the ruler of Kashmir once during his reign ordered Kashmiri Pandits to solemnise this festival during the hottest month (ASHAD) June instead of the dark forthright of phalguna.

Unbelieving it may sound, it snowed in June that time which was a miracle and Maha Shivratri was termed as (Hairat) the wonder. Some redeculing the king composed poems "Whictoon-ye-Jabbar Jandie. Hars-ti Kurun Wandie". Oh ! See this Jabbar the tyrant king who was changed the hottest month to extreme winter. The legend goes that generally it would drizzle at the time of filling Vataknatha the symbolic walnut pot with water. The eldest female representative of every family will all purity would carry the walnut-pot according to the tradition of the family for filling it with water. The eldest male member would observe fast till the completion of Vatakpuja on the mainday. i.e. Duadshi or Trudshi the day Maha-Shiv-ratri falls. Such was the esteem and wonder of Maha-Shiv-ratri during those good olden times when Kashmir was land of Saints, Sufies and Seers.

After the exodus of the K.P. community the Pandits are in a trauma for being away from Kashmir the land of their ancestors. A treacherous attitude of the times have changed the Kashmir scenario. The Pandits wait for the good time to return when all people will enhances their understanding for secularism, amity and brother-hood. Situation becomes congenial for solmenisation and celebration of the festival in Kashmir itself.

P. L. KOUL, BUDGAMI
House No. 147,
Lower Shanti Nagar Toph, Jammu Tawi

LALLESHWARI A STUDY IN RETROSPECT

Dr J.L.Tiku

Lalleshwari was born around 1326 at village Sempur in Pampore. It was a period of great transition and turmoil in Kashmir. Hindu rule was in decline. Hindu rulers of this period were incompetent, cowardly and more figure heads. The last Hindu ruler was Udhyan Dev (1323-38 AC). A Ladakhi noble by the name Rinchana took refuge in Kashmir and was bestowed a Jagir by King Sahdeva at Lar. Rinchana through a stratagem usurped the throne and ruled Kashmir from 1320 to 1323 AC after embracing Islam. However, kingship was restored to Udhyan Dev in 1323 and he ruled till 1338 AC. The kings who ruled Kashmir during Lalleshwari's lifetime were: Udhyan Dev(1323-38AC); Kota Rani (1338-39 AC); Shamasdin (1339-42AC); Jamshed (1342-42AC); Alaudin (1342-54 AC) ; Shahbudin (1354-73 AC) Qutubdin (1373-89 AC). Thus seven rulers changed hands for the thorne in Kashmir.This was preceded by the invasion of valley by Dulchu alias Zulchu in 1319AC during Sahdeva's rule,who instead of facing the invader fled the country. Zulchu resorted to various acts of savagery and resorted to large scale massacre of people, loot and arson. Kashmir turned turned into a hell. Houses were burnt, crops destroyed, country depopulated and impoverished. With no food left for his army, Zulchu left with thousands of Kashmiris taken as slaves but was killed enroute in a snow storm. In the words of Bribal Kachroo, Zulchu came, plundered, killed, seized and departed. This was the picture of the country of Kashmir when the great messiah Lalla was borne.

It is a great paradox that Jonaraja and Shrivara have failed to take notice of Lalleshwari and Nund Reshi who were great luminaries of 14th and 15th centuries. Perhaps, these historians were so much engrossed in the State affairs and court intrigues that failed to take notice of social events like existence of Lalla on this Acene which influenced the lives of common masses. It is as such not correct to conclude that no notice was taken of Lalded because she was a renegade and against Brahmin orthodoxy. Jonaraja was close to King Zainul abudin and he must have been a witness to the kings participation in funeral of Nund Rishi at Chrar Sharief, yet the event has not been mentioned in Zaina Raja-taringini written by him. The same is the case with Shuka, who has not made any mention of Haba Khatoon, the poetess nightingale of Kashmir, who was his contemporary and wife of Yusuf Shah Chak. Perhapes, these historians were influenced by the patronage afforded by the State that they willfully or otherwise completely ignored these social events of great magnitude.

Lalla's Vakhs heralded a great religious and social change in making complex trikha philosophy reachable to common masses in Kashmir language. This was a departure from the earlier system of communicating such treasure troves through Sanskrit hymns and the writers going through rigorous training of Alamkar shastra. This had an elitist outlook and was not in keeping with the times. Through Sanskrit language continued to be in vogue as state language for sometime after the inception of Muslim rule, but its reach started declining and remained confined to elitist group of Brahmins. Lalla's poetry was reformist to the extent that the terse yogic nuances were made easier and understandable. Great Hindu

teachers have always made the philosophy reachable to the common man through discourses and through poetry and the effort to assimilate these have to be personal. LalDed did exactly the same and at no point of time was it an act on her part to bring Trikha monism closer to Islamic tradition. Hindus and Muslims considered her as an icon of profound wisdom and remembered her vakhs with reverence and passed on these to their descendents from generation to generation. It is not unusual for most of the muslim Kashmiris to trace their ancestors as Pandits and the Lalla's sayings came to them as well by tradition with their secular appeal. Nund Reshi held a great regard for the saint Poetess, whom he called as an Avtar.

Lalla had the privilege in giving true content and life to koshur language. The earliest reference to koshur has been mentioned by Kalhan in 935-36 AC during Cakravarmans rule. Cakravarman married two daughters of a Domba, Ranga by name. In lieu he conferred an estate at Heul to Ranga. Kalhan mentions a sentence in Kashmiri, Rangas Heul theun. There is a sentence in Jaysimhas rule, again in Kalhanas Rajtaringini verse 491 viii Nov sheen chu pranis sheenas galan. This makes it evident that even Kalhana was conversant with it. This is followed by Shatikhanth's Mahanay Prakash earlier to the Vakhs of Lalla, but the diction, depth of clarity in vakhyani is so immense, that the same can safely be considered the source spring of 'Koshur' language. Laleshwari in her latter spritual attainments felt the prelimaniries of idol worship avoidable as these were not necessary for concentration and communion. Once the hurdle is crossed under the gurus guidance the ritual of idol worship become redundant. It is under these circumstances her following Vakhs have to be understood:

Dev Vata Dever Vata,
Petha buna chu Ikavath,
Puz Kus Karakh hat Bhatta,
Kar Manas ta Pavanas Sangath.

Kush Pose tel Deep Zal Na Gache,
Sud Bhava Gwara Kath yus mana leye,
Shumbuvas swari neth panini yache,
Suy dapizi sahaz akriya na zeye.

Lalla had risen far above the plane of ritual worship and her vakhs have to be understood in that context. There was no direction to abandon the rituals and other preliminaries as she in her initial endeavours had passed through these requisites, when she accompained her father and guru to Harishwar temple for puja. Many muslim writers inferred that she was outright against the idol worship and thus favourably responding to the overtures of Islamic theologians and preachers.

SECRET OF HAPPINESS

—Vijay Kaul

Usually we see when a person gets something, he become happy and when he loses something, he becomes sad. But unless we know about the real source of happiness, it is useless to crave for getting it. The secret is the fountain of happiness lies within ourselves and God is the only 'Giver'. It is no use to live on this earth, if a person cannot be happy himself and make others also happy.

The happiness got from worldly object is of a momentary kind, whereas the happiness got from the realization of God is permanent and everlasting. So, on seeing the obstacles in the way, we should not leave the effort because however long the journey will be, the success will be ours. It can give us great happiness, just as we become more happy by climbing the rocky hills rather than by walking on smooth land.

Happiness is just like a rose that grows on the thorns of sigh. God helps a miserable person at every step of his life to face all sufferings and hardships gladly. If we will make the best use of courage given by God and will be always contented with whatever we have, God will surely be very happy with us and bless us.

Happiness is not possible without the control of senses. So, we should gradually get rid of attachments and lessen our desires so that we will have no anxiety from any side, we should not also lose our happiness by ruining after tasty foods and by talking ill of others. Vyasa has also said "Doing good to others is the only meritorious act, doing evil is the great sin". On seeing a person always ready to do good deeds, God also showers happiness on him. More Over a good company also helps a person to get happiness.

Independence fills one's life with a lot of happiness. Even a bird also kept in a cage with all comforts cannot be happy. His happiness lies in flying freely in the vast sky and in wandering freely here and there. God also gives a lot of happiness and courage to those who help the miserable one's in such a way that will make them happy. A person can get happiness only after he is satisfied with others' love and regard for him. We can give happiness to patients also lying in the hospitals by talking sweetly with them and by reading some good books in front of them.

In short, we can say that we can attain happiness by becoming broad-minded and not by becoming selfish and narrow-minded. We should always keep good thoughts in our mind. We should never forget it that God is always with us. So, we should not have any fear or anxiety in our mind. But we should always engage our mind in the contemplation of His name happily. Then only god will also confer on us. The great joy and Happiness and at last bestow the gift of liberation to us.

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GLOBAL WARMING

—H. N Tiku

Due to climate change the weather and its affects have started showing its appearance on the earth. It is being felt that most of low lying coastal belt would emerge in the sea due to rise in sea level. This all is to happen because of warming up of earth. Its adverse affect has started affecting drinking water, crops, vegetation and forests. Even some of the species would be destroyed completely.

The mankind has also contributed to this warmth of earth substantially by installing green houses, use of fossil fuels such as coal, oil natural Gas, massive deforestation coal mines and excessive use of fertilizers, emissions of hydrocarbons, nitrogen oxide from vehicles and industries. Such activities are on increase ruthlessly. The world countries have taken cognizance of all this and its destruction of the human being has been anticipated in clear terms. Many organizations at Government and N.G.O level have come up to adopt measures to put check on warmth growth. One such organization which is working on this problem is named as WWF. (World Wide Fund) at international level. It has been established in 1961 at Switzerland. Its branch works in India too in close collaboration with Environment and Forest Ministry Government of India. One of its branch is working in this State too. Its office is located in Jammu University complex. This organization has suggested some steps to be taken by the society to make some check on the warming of earth. Those are reproduced as under.

What can I do to make a difference ?

In a thought Provoking article Jefrey Kluger has listed numerous measures, which we can adopt at our level to save the world from the fast approaching catastrophe. Researches at the center for Biodiversity Studies delved on these recommendations and discussed their impact in India context. They join Jefrey in recommending following measures to save mother earth and the life it hosts from getting wiped out. Excerpts of the recommendation that appeared in the April, 2007 issue of Time Magazine are reproduced below with the aim of creating awareness and mobilizing action.

1. Substitute fossil fuel by biofuels to prevent millions of tons of carbon emission into atmosphere.
2. Reduce domestic energy consumption by controlling heat, air and moisture leakage, emphasizing cross ventilation, protecting windows from sun rays etc.
3. Substitute conventional incandescent bulbs fluorescent light bulbs.
4. Reduce consumption of fossil fuels, electricity gasoline etc. because they lead to carbon emission into atmosphere.
5. Move your residence close to your office that they will save your time and planet's fuel in commuting.
6. Save avoidable wastage of paper by resorting on-line banking, billing, reservation etc to reduce cutting down trees for paper making; every tree being a carbon sink.
7. Use your washing machine and dishwasher only when they are full to cut down wastage energy.
8. Instead of switching on the AC open a window of your room for relief as long as the temperature is tolerable. At the year end you will have saved the atmosphere from whooping increase in CO_2 content
9. Whenever you go to purchases any electric gadget check it thoroughly for its energy efficiency.
10. Harness wind and solar energy; both are eco-friendly.

11. The international meat industry generates enormous quantity of green house gas much greater than that emitted by transportation. Vegetarianism is therefore, a welcome step.
12. Do not wait for promulgation of central laws to lead the country in its war against global warming. States should aggressively follow their own regional climate plans and politics.
13. For everyday use substitute plastic carrier bags by those made of bio-degradable material. The former emit harmful green house gases and take a thousand years to degrade.
14. bamboo is an efficient carbon sink. It absorbs more CO_2 than it release. Cultivate it extensively at private as well as public place.
15. Air traffic is one of the majors sources of CO_2 pollution and hence a major contributors to global warming. Reduce emissions from plans by straightening up aerial routes, flying less and practicing continuous decent to reach the runway ; abrupt drops in altitude waste fuel.
16. Dress up in clothes whose colour, material and switching are in keeping with the prevailing weather and ambient temperature to minimize dependence on room cooling and warming which involve energy consumption and release of carbon.
17. Shut off your desktop computer, printer, fax machine etc when they are not in use. The carbon impact will be reduced considerably.
18. Packaing, be it paper or plastic, costs energy to manufacture which means carbon discharge. A little consciousness and co-operation of the consumer can help reduce carbon emissions on the amount. The 5% cut on packaging proposed by Wal-Mart, the global mega retailer, it estimated to prevent 605,000 tons of CO_2 emission.
19. Buy and use recycled paper; its manufacture consumers 60% less energy than manufacture of virgin paper. Moreover, each ton of recycled paper saves 19 full grown trees.
20. Try alternatives, like old fashioned compost, to fossil fuel-derived fertilizers. Besides leaching deleterious chemicals into the soil they release NO_2 a notorious greenhouse gas.
21. As far as possible avoid the luxury of single- occupant drive. The alternative such as carpool, bus, walks or bike. It can save millions of litres of gas and reduce thousand of tons of air pollutant including CO_2.
22. Keep your car properly serviced types properly inflated, air filters clean and engines tuned. It will improve gas mileage and reduce carbon imprint.
23. Some of simple things to do :
    (a) Use compact flourescent bulbs
    (b) Plant a tree
    (c) Use solar energy
    (d) Reduce, reuse, recycle refuse : Remember your four Rs !, Save the fifth Rupees
    (e) Buy things that will last and can be reused, instead of buying disposable items
    (f) Buy organic and locally grown vegetables and fruits
    (g) Learn about environment and talk to friends and family about climate change

The "SANASKAR" organization through this media appeals to the public to act on these suggestions in the broader interest of the human beings of the whole. This organization will be grateful if this message is passed on to your contacts as well, so that a mass campaign is launched.

NUTRITION

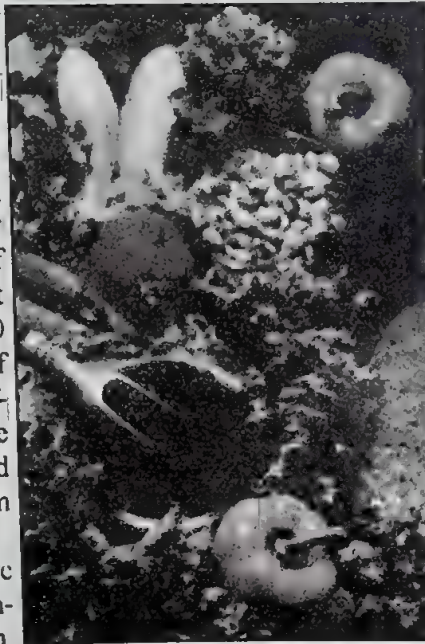
ADVANTAGES OF VEGETARIANISM

'We tend to scoff at vegetarians, call them nuts among the ber-ries, but the fact is they're doing better than we are,' says Dr William Castelli, Director of the US government's Framingham Heart Study in Massachusetts.

Even lacto-ovo-vegetar-ians, people who eat milk and eggs, live longer (by about three years) than low-meat eat-ers. For instance, the coronary heart disease mortality among total vegetarians is only 14 per cent. Vegetar-lans can, of course, have heart attacks, but they occur approx-imately 20 years later than in the lives of meat eaters. This is a huge dif-ference. And vegetarians live their lives feeling more fit and healthy and suffering from fewer bouts of sickness.

Even doctors, who have been slow to recognize the im-portance of nutrition to health, are beginning to concede to the scientific evi-dence that has been accumulating for about a hundred years. The ultra-conservative British Medical Association has released a report stating categorically that vegetarians live longer than meat eaters. Vegetarians the report concludes, have a 28 per cent lower risk of dying from heart disease and a 39 per cent lower risk of dying of cancer.

Scientists only make idiots of themselves when they refuse to face the implications of their work. What they should be asking now is what it is about meat that kills: the human machine is not designed to deal with it, so it becomes a poison. According to Arthur Upton, director of the Na-tional Cancer Insti-tute in the USA : 'Upto 50 per cent of all forms of cancer are caused by diet. Colon cancer should be the most apparent indica-tor because that is where problems with digestion show. There is not a single population group in the world with a high meat in-take which does not have a high rate of colon cancer.' Here are some statistics :

- World populations with high meat intakes which do not have correspondingly high rates of colon cancer : None.
- World populations with low meat intakes which do not have correspondingly low rates of colon cancer : None.
- Increased risk of breast can-cer for women who eat meat daily compared to women who eat meat less than once a week: four times higher.
- Increased risk of breast can-cer for women who eat eggs daily compared to women who eat eggs less than once a week: three times higher.
- Increased risk of breast cancer for women who eat butter and cheese three or more times a week compared to women who eat these foods less than once a week: three times higher.
- Risk of death from heart attack of aver-age animal food eater. 50 per cent.
- Risk of death from heart attack of aver-age of vegetarian : 15 per cent.
- Risk of death from heart attack of aver-age purely vegetarian four per cent.
- Amount you reduce your risk of heart attack by reducing your consumption of

meat, dairy products and eggs by 10 per cent: nine per cent.

- Amount you reduce your risk of heart attack by reducing your consumption of meat, dairy products and eggs by 50 per cent: 45 per cent.
- Amount you reduce your risk of heart attack by reducing your consumption of meat, dairy products and eggs by 100 per cent : 90 per cent.
- Rise in blood cholesterol from consuming one egg per day: 12 per cent.
- Rise of heart attack risk from 12 per cent rise in blood cho-lesterol: 24 per cent.
- Meat, dairy and egg industries claim there is no reason to be concerned about your blood cholesterol as long as it is 'normal'. Your risk of dying of a disease caused by clogged arteries if your blood cholesterol is 'normal': over 50 per cent. Your risk of dying of a disease caused by clogged arteries if you do not consume saturated fat and cholesterol: five per cent.

The Physicians Committee for Responsible Medicine (PCRM), a group of 4000 of the top doctors in America recently put out their own Four Basic Foods chart, much to the chagrin of that powerful lobby, the meat and diary industry. The 'basic' foods are: whole grains; vegetables; legumer; and fruits. There is no mention of meat or dairy products as being essential food groups necessary for human nutrition and health. The PCRM's position is that the less we eat of this stuff the better. Many of these physicians have themselves become vegetarian simply on the strength of the nutritional studies on human beings.

THE MOTHERHOOD

—Prof. KL Tiku

An unstained pioneer,
sprinkles the showers of nobility
A pervert and a shoddy one,
fans hatred and sucks
the innocence of innocents,
beast develops in them to kill.
The killer kills and gets killed too
Unforeseen tragedy befalls on motherhood
The mother cries, weeps and wails
Her ocean of tears swells
to the skies
and shakes the cosmos
Motherhood is beyond the boundaries and walls
Feathery knocks of fetus,
giggles her with heavenly smiles
and godly glow
The mother is lost in the fantasy of sweet dreams.
Fondles, kisses and loves within.
Her sufferings and sacrifices for her blooming flower
is boundless
O, the merchants of death,
How motherhood can bear,
the tragic end of her cherished motherhood.

Prof. KL Tiku

READER'S VIEWS

H.N. KAUL (RIND)

"SHIVASHISH"
81, Anushaktinagar,
New Sama Road,
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January 25, 2009

The Editor,
Kshir Bhawani Times,
Jammu.

Sir,

Apropos your editorial titled "*zara zara hi khuda hai ....*" in the Kshir Bhawani Times (March-April, 08)- which I have not had the privilege to read- and scholarly and erudite letters of your esteemed readers (K.B.T. July - August, 08), I beg to say that your apparently indignant and spirited reaction to Dr. Zakir Nayak's bigoted and prejudicial statement is rather misplaced. Dr. Nayak's remarks are best ignored. But, since a debate has already started, I, an utter ignorant boor, would ask the denigrator of idol worship the following questions answers to which he is requested to base on evidence and authority other than the assertions in the Quran.

Does God Exist ? If He does, in what form ? Where is His abode ? How does one get to know, see, speak to and touch Him ? Does He want to be worshipped and, if so, what for and how ? Does He prefer any one form of worship over the many others ?

While answering these questions Dr. Nayak would do well to keep in mind the following.

Of all the animate and inanimate objects inhabiting the universe human beings are the only creatures who worship the way they do. One cannot with certainity say whether other creatures pray or not, and if they do, how. Man resorted to worship due to awe of the magnitude, multitude, orderliness and magnificence of universe, its inhabitants and of the natural phenomena. His failure to find the source from which the universe emanated and which was the cause of natural phenomena gave rise to his inventing an omnipresent, omnipotent and omniscient entity whom people of different clans, areas, regions etc. named differently - which we may for the purpose of this discussion call God - and ascribed the origin of universe etc. to Him. They in deference to His boundless powers of make and mar, adopted different ways of appeasement of God, which came to be known as worship. So long as people practicing different ways of worship held in respect, did not interfere or despise each other's beliefs and faiths there was peace on earth. No religious wars, no proselytization, no terrorism, no genocide and atrocities were there. Wars were no doubt there but only for *zar, zameez and zan.* The religious conflicts are of compara-

tively recent origin and are as a result of base notion of superiority of one faith over the other.

Man appeared on the surface of earth many thousand millennia ago. Since there were no religious conflicts till a few millennia back, what made God to send "prophets" to convert humanity to new beliefts that these "prophets" propagated (professedly under God's own orders) ? Why was he silent, tolerant and passive till a little more than 2,000 years ago when He sent Jesus (supposedly His own son) to redeem mankind and in the process caused mayhem and massacre ? And, then not satisfied with the forced and allured conversion by christians (going on even to this day) He sent Mohammed just about six hundred years later with another message, another mission - to convert by *saam, daam, dand, bhed.* If He desired that followers of only one religion should inhabit earth, why, all powerful that He is, did he not with one swipe of His arm or one blow of His breath annihilate the followers of other religions ? If not outright annihilation, He could have made them incapable of reproduction. That He did nothing of that sort means that He is not interested in the religious beliefs of man. In fact, He is not at all interested in religion and does not want makind to divide itself into mutually conflicting religious groups. For, if He were, He would have ordained that man be born with some distinctive insignia of his religion-viz., a Hindu with a tilak, a Muslim with sunnat, a Christian with a cross across his chest, a Sikh with a kirpan or a kachha on, a Parsi with a zunaar around his waist and so on. But he did not ordain so. He is impartial, aloof and unconcerned. Only the most bigoted and ignorant would drag Him into a controversy. Any sincere person would say –

MA SIVA INSANIYAT KE APNA MAZHAB KYA KAHOON
KUCHH ALAG PEHCHAN DE KAR RAB NE BHEJA JO NAHIN.

Hindus (Aryas) have for ages been seekers of Truth. They have realized that the five elements (Earth, Water, Fire, Air and Spirit) are what each one of us is made up of and these are the most sacred. These are the elements, all or some of them, of which all things in the universe are made up. They naturally developed respect for them and started paying obeisance to. Hindus hold in esteem, call it worship, if you like, rivers, springs, mountains, worthies among men, animals, plants, planets et al. They truly believe that *zara zara hi khuda hai.* If this be idol worship let it be. When a Muslim prays and bows, he, must either be imagining a form - it is only natural for a human being to do so for a common man's mind is never still – and bowing to it; or if he has been able by intense meditation to still his mind, bowing to nothing. Idol worship is any time better than worshipping nothing. *shooniya.*

Realized souls in all religions have ultimately found God within themselves. It could be that they came to the conclusion *aham bhramosmi* or *ana-ul-haq.* To claim so is not everybody's right. One has to overcome prejudice, ego, greed, passion and moral and physical weaknesses of all sorts to acquire the right to claim the privilege. Dr. Nayak would get the right to stand in judgement of comparative inferiority or superiority of

various modes of worship if he, at least, overcame his prejudice. Base notion of superiority of one faith over another has been and continues to be the cause of conflicts and atrocities. The mission of *Mujahideen* to convert the whole world into *dar-ul-aslaam* is based on this very notion and hence disastrous.

Dear Editor, Sir. Apologists among us do not tire of quoting certain *aayats* from the Quran in support of its pacifist teachings. But there are many *aayats*, which exhort conversion and establishment of *dar-ul-alsalaam* through violence.

I am sorry for sending this letter so late. The reason is irregular and tardy distribution of the K.B. Times.

With good wishes and warm regards,

Yours truly,

(H.N. Kaul, 'Rind')

To
The Editor,
Kshir Bawani Times
Jammu

Sir,

The demand of Prof. Saif-ud-Din Soz for induction of two Muslim members in the recently reconstitued Shri Amarnath Shrine Board. Seeming funny Soz's memory seems to be very short as he does not seem to remember the aftermath of the cancellation of allotment of land to SASB at Baltal last summer.

If. Soz has made the demand with the imaginary pretext that Muslim Maliks of Butkot/Aishmukam have originally discovered or redi scovered the Amarnathji Shrine; he is grossly mistaken as the pilgrimage to the shrine has been going on since early historic if not prehistoric times till present day as documented in Nilmat Puran, Bringesh Samita, Kalhana's Rajtarangini, Jonarajas Rajtarangini, Ain Akbari, By Ali Mardan Khan Mughal Governor of Kashmir during emperor Shajehan's Time. Travels in Mughal Empire by Bernier 1662, Travels in Skardu, Kashmir and Ladakh 1842, and other texts.

If the demand has been made in accordance with the pluralistic traditions of Kashmir which may be practicable provided two Kashmiri Pandit are induced as members in the muslim Auqaf Trust of Kashmir. Will Soz and other Muslim Gentry prepared for that ? Certainly not. If his demands are met with by the competent authorities the State will witness a very severe turmoil which even the cream of security forces will not be able to control without huge loss of life.

Yours etc.

Dated 28.1.2009

M.M. Munshi

Remembering Bansi Lal Ji

—A.N. Dhar

I had the good fortune of getting to know Shri Bansi Lal Khar at Jammu over a decade back. Our relationship flowered into a close friendship within a couple of years. How sad it is that only after a short illness his health deteriorated so fast that he gave up his mortal coil within a few weeks and he is now no longer amidst us in his human form ! The news of his sad and untimely demise came as a rude shock to his numerous friends and admirers from all walks of life in Jammu and Kashmir.

Precisely speaking, Bansi Lal Ji and I remained closely associated with each other as active members of the *Upanishad Vatika,* which is housed in a room of the residential building owned by the Sadhus (KP family at Patoli, Janipur). It was founded by the saint-scholar Shri Jankinath Koul 'Kamal', who left for his heavenly abode in the year 1997. Later on, with the passage of time, the *Vatika* grew into a vibrant spiritual centre, though very modest in terms of physical accommodation and also short of any trappings. The members get together, as devotees, every week in the evening on Tuesdays, offer congressional prayers and also participate in religious discourses on some select spiritual texts. It is with a sense of nostalgia and deep gratitude that I recall the valuable contribution of some members to the growth of the spiritual centre in question over a period of time. They unfortunately passed away in quick succession one after the other. Sarvashri Kashinath Toshkhani, M.L. Qasba, C.L Durrani, Prem Nath Raina, Dina Nath Yach (well known Sanskrit scholar and researcher) and Anupamji, learned son of his illustrious father, Late Jankinath Koul 'Kamal'.

Then followed the recent exit of the great personality we affectionately called Khar Sahib, the "Bansi Lal" I addressed a poem to in English. He rendered his valuable services to the *Vatika* though his lectures on the *Gita* for a couple of years followed by his textual analysis of the *slokas* of the *Sunderlahri.* He will be painfully remembered when we meet next at the *Vatika* after a long break !

Bansi Lal Ji's signal contribution, through his continuous services rendered all these years to the *Pushpati Mandir,* upper Laxmi Nagar, deserve special mention. Persuaded by him last year, I chose to become a life-member of the General Body of the Mandir. During the past one year or so, I occasionally joined the Puja at this Mandir. I am, however, not knowledgeable enough to write in detail about Bansi Lal Ji's great contribution to this spiritual centre. All that I know is that

he was the anchor man of the religious body here; he never missed his morning and evening prayers at the *Pushpati Mandir.* He was in fact the prime mover of all the religious activity that has been going on here.

What I consider as Bansi Lal Ji's crowning achievement is the hard labour he put in during the last two years in enriching the contents of the English section of the Kshir Bhavani Times journal, published by the K.P Sabha. He gave it fine touches and contributed not only valuable editorial pieces but other write-ups too that won him the reader's applause. He had a flair for writing and was very knowledgeable about the topics he chose to write on. He had all the makings of an accomplished writer and has left behind a large number of publishable essays that can be complied into a posthumous volume.

Above all, I have known Bansi Lal Ji very intimately as one advanced in the spiritual path. Well read in the scriptures, he was at the same time a Karmayogi of high order, also a Bhakta who attached due importance to religious rituals. A few months back he called on me when I was absorbed in singing bhajans to the accompaniment of my harmonium. I had a glimpse of his spiritual stature in a momentary 'vision'. He will continue to live in my thoughts. He will indeed be remembered by his friends, admirers and dear ones as an outstanding person, a great soul.

HOMAGE

—Prof. M.L. Raina

I was, like any other person, shocked over the passing away of Sh. B.L. Khar. I had the good fortune of knowing him from close quarters and was immensely impressed by his sterling qualities of head and heart. He endeared himself to all who came into contact with him by his sweet disposition, candour, gentleness and above all his modesty about his achievements in various walks of life. He was a versatile and accomplished writer in his own right and had a good grounding in indology. He was deeply religious and possessed an in-depth knowledge of our scriptures. Sh Khar was verily a sparkling jewel in the crown of his community. He took great pains in serving people in general and the members of his community in particular in the capacity of a dedicated and committed social activist. Humility, which accompanied his untiring and result-oriented efforts, set him apart from most of the people around him.

Sh. B.L. Khar has served as a typical example of the philospical concept of 'life in death' insofar as he, in his life time, placed himself at the service of people selflessly and with dedication and has thereby made himself immortal. He will live in the memory of people for his noble thoughts and commendable deeds. May his soul rest in eternal peace !

A TEARFUL TRIBUTE

BANSI LAL KAUL

Editor, Kashmiri Section, Khir Bhawani Times, Jammu

'वासांसि जीर्णानि यथा विहाय
नवानि गृह्णति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही॥ (2/22)'

-श्रीमद्भगवद् गीता

Shree B.L. Khar (originally R/o Babapora Srinagar-KMR shifted to present residence – "Vichar Kutir' House No. 101, Laxmi Nagar, Sarwal Jammu) an active member of the Editorial Board of 'Kshir Bhawani Times' Jammu breathed his last on Wednesday evening, 21st January 2009. I never expected his tragic end so early. The whole Kashmiri Pandit Community has lost a Versatile writer, a learned Scholar of Shastras and religious scriptures, a great humanist, a philanthropist, a matured thinker, a thorough gentleman, a soft speaking sober social worker and above all, a hard working scholar of great repute.

Ever since he took over as an Editor of English Section of 'Khir Bhawani Times' he gave new shape to the English Section and through his personal contacts, invited thought provoking papers of great academic merits. He was also taking personal interest in preparing Title cover, setting of photographs, fillers from Shrimad Bhagwad Geeta, Vedanta and other Shastras. His edited material was always rich in thought content and he would further authenticate it with references from various Shastras. Everyone was impressed by his scholarly attitude and selfless service.

I met Shree B.L. Khar first time on 10th April 2004 in a three days seminar 'Sharda Sanaskriti Sammelan' being organised by 'Jyotshi Prem Nath' Shastri Shodh Sanasthan' Jammu at Swami Swayamananda Ashram Muthi. More than two hundred and fifty learned people attended this three days Seminar as delegates and one gentleman who impressed me highly by his clean cut observations, balanced thinking and critical evaluatory attitude was Mr. B.L. Khar–whom I met first time. I was highly impressed by his sober and polite behaviour. He posed many questions and his observations were really remarkable. In order to answer some of his queries I had to consult Late Pandit Dina Nath Yaksh through Mr. Pradeep Kaul (Khud bali) and collect relevant information which I communicated to Mr. B.L. Khar in due course of time.

This was our first meeting and then as members of Editorial Board of 'Kshir Bhawani Times' we used to meet almost every month. Mr. Khar possessed clear conception of human thought, human psychology and human behaviour. He was having sound knowledge of Shrimad Bhagwat Geeta, Shat Shastras, Indian thought, Vedanta, Shaiva Shastras and mythological literature. I found him influenced by Swami Ram Krishen Paramhansa, Swami Vivekanand Dr. S. Radha Krishan, Gurudev Rabinder Nath Tagore, Mahatma Gandhi, Laleshwari and great Kashmiri Bhakti Poet Parmanand.

Mr. B.L. Khar served throughout his life in Finance Deptt. of J and K State and won great applause from his seniormost officers and field experts. He retired as Director Codes, Finance

Deptt. Every one in the Dept. was impressed by his matured thinking and sound knowledge of rules and regulations. An honest upright man, an officer of par excellence, sincere in his attitude and wholly devoted to his profession indeed he was a distinguished officer of the Finance Deptt. of the state.

I noticed one special quality in Mr. BL Khar. He had great attraction for books. After reading books of great authors, scholars, political philosophers, social scientists and religious preachers he would form his own opinion about the subject contents based on facts and correlated situations.

He would put many questions to me about Hindi/Kashmiri writers especially Tulsi Das, Jai Shankar Prasad, Nirala, Mahadevi Verma, Dina Nath Nadim and Master Zinda Koul. In fact, after retirement he was more interested in reading masterpieces especially in English language. Mr. B.L. Khar lived a distinguished disciplined life. He was a great Karamyogi, a sage among sages and possessed a great taste for religious scriptures. I remember he attended 'Kashmiri Ramayan Katha' in K.P. Sabha hall in the year 2006 for all the seven days with great dedication and devotion. He would contact me on telephone daily, discuss various important points and thereby clear his doubts. He was always punctual. Never late even by a minute. Totally respectful to, not interested in gossips. He would listen with great attention the Ramayana in Kashmiri verse written by late Pandit Prakash Ram Kurigami. It was indeed a new experience for him.

Mr. B.L. Khar was a matured writer. I read some of his write ups in 'Kshir Bhawani Times' and felt delighted. We have lost a genious Kashmiri Pandit and it is very difficult to fill the gap. Kashmiri Pandit Sabha Ambphalla has lost a dedicated selfless worker, a devoted scholar and a writer of great potential. Its General Secretary, Mr. H.N. Tickoo, while paying tributes to the departed soul wrote –"He was an ardent devotee and a member of Kashmiri Pandit Sabha where he contributed much to 'Kshir Bhawani Times' journal being issued by the Sabha as its editor for English section. Kashmiri Pandit Community has lost a guide on religious matters.' (Daily Excelsior– Obituary – 25-01-2009).

This Karmyogi Pandit has taken great care in shaping the future of his two sons. His eldest son Dr. Ravi Kher is presently Professor and Head, Division of Fruits science SKUAST, Jammu. His second son Mr. Rakesh Kher is an engineer by profession.

Mr. B.L. Khar was a Saint Scholar, devoted to his community mission, had absolutely no political ambition. As per Shrimad Bhagwad Geeta he was performing his moral duties in the true Spirit of **Dharma.** He never wanted anything in return except mental satisfaction. His selfless service to the humanity is a matter of great satisfaction and pride for all of us.

Let us all get involved in community service by following the path shown by Mr. Khar and pray, with folded hands to the almighty a place in heaven for the departed soul.

"न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे॥" (2/20)
श्रीमद्भगवद् गीता

(Prof. Dr. Bhusan Lal Kaul)

The writer of this article himself a scholar of great repute has also expired.

SHRADANJALI
Shri B.L. KHAR

I am shocked to learn the demise of my intimate and revered friend Shri Bansi Lal Kher while myself being at Pune. Having had spent the childhood together and later as class-mates upto college level when we happened to be in the same vicinity at Habba-Kadal, brought up in the same cultural and social milieu, was it Somyar temple premises or Sheetalnath ground with manifold activities Kher Sahib and myself remained actively ardent devotees of Bhagwan Shri. Rama-Krishna Mission at Shivalaya temple and enjoyed the companionship of monks of the highest order Swami Ranganathanji/Swami Bhuteshanandaji/Swami Asthanandaji Maharaj, Ek-Nath Ranade and unlimited spiritual dignitaries. As a sequel to this we were initiated into the order by Swami Bhuteshanandaji Maharaj then vice-president during 1972 who later reamined as the President of R.K. Mission and Math at Belur Kolkatta. Both of us would participate actively in each and every function. I could see Kher Sahib as an exalted soul always bent spiritually and could feel his cool and calm temperement with excited spiritual practice and bent of mind. A voracious reader of the Gospel of Sri RamaKrishna Paramamsa and complete works of Swami Vivekanamda together with – in the woods of god Realisation – by Swami Ram Tirtha. Latest it would find him engrossed in Bhagwat – Geeta and Bhagvatam, would intensively inspire me as well into perfect composure and tranquility. His services in the Accountancy Trg. School were applauded by all the Administrator trainees in groups or as individuals.

I would see him a perfect Karamyogi with complete drive and urge to settle all the cases pertaining to the Accounts / Fixation of pay Etc. as Director (Codes) in Finance Sectt. endowed intensively with comprehension of Financial Code. He would stay in the office till late nights and settle / clear all the files before his return to home. Lately he was entrusted with the job of Editorship of the official organ of K.P. Sabha Ambphalla, Jammu Ksheer Bhwani Times and would devote full time in proper editing and presenting the periodical in its best style, format and content. As a strong social activist he was taking full care of the Temple affairs at Sarwal and would derive the best pleasure in the recitation of the Bhgawat Geeta and in the Dharmik Puja. A strong social and dharmik activist, a karamyogi he was asymbol of love, affection compassion for one and all. Let us all pray his pious soul remains abode in Eternal Peace.

I express my deepest condolence to his family- Smt. Parmeshewriji, his sons Messers Raiji and Rakeshji and his daughter staying at Canada and other members of his family

CHAMAN LAL SADHU
(AIKS Patron)
HNo; 23, Sec-1, Trikuta-Nagar
JAMMU-180012

TEARFULCONDOLENCE/SHRADANJALI TO BANSI LAL KHAR

In an extra ordinary meeting held today, the 24th January, 2009 at Kashmiri Pandit Sabha Ambphalla, the President and Executive Members morn sad, sudden and untimely demise of Pt. Bansi Lal Khar R/O 101 Upper Lakshmi Nagar, Sarwal. Rich tributes were paid to him who was a deeply religious and spiritual highly social activist. He was an ardent devotee and a Member of Kashmiri Pandit Sabha where he contributed much to Kshir Bawani Times Journal being issued by the Sabha as its editor for English Section. Kashmiri Pandit Community has lost a guide on religious matters. The undersigned knew the deceased for the last 30 years and most intimately during the period he worked as Director Codes Finance Deptt. He has been scruplously honest having extra dedication towards his assignment. He was very popular amongst his colleagues as he was a guide and teacher to them at the time of need. The Accountancy school he would coach the trainees even during extra. In the meeting two minutes silence was observed for peace to the noble departed soul and courage to the bereaved family to bear this irreparable loss. In the passing away of Shri. B.L. Khar, the community has lost a noble man highly devoted to virtues of life. Late B.L. Khar was a man of great qualities of head and heart. Politeness was his greatest strength. He spent the last years of his life in studying the religious scripts and preaching the rich thoughts of life. He remained associated with the Kashmiri Pandit Sabha although and in the recent years he was very competently supervised the preparation and issue of Kshir Bhavani Times. He worked very hard to improve its quality and content. GOD bless his soul with eternal peace.

Prof. A.N Sadhu

APPEAL FOR ENRICHING AND POPULARIZING

KSHIR BHAVANI TIMES

It has always been our earnest endeavour to constantly improve upon the quality and content of *Kshir Bhavani Times* and it is a matter of satisfaction that we have succeeded, to an appreciable extent, in this behalf. Nevertheless, a ceaselessly concerted effort is needed not only to maintain the standard of the magazine but also to improve upon it further and to popularize it, it being the principal representative magazine published from Jammu, our *Protem Home* and, as such, an important mouth piece of the community.

It is, therefore, incumbent upon our readers, our patrons and all the members of our community, in general, to subscribe for the magazine. Those who already subscribe for it are entreated to keep their subscriptions alive by renewing them regularly and in time. They are also requested to contribute their write-ups, articles, reviews etc, for all the three sections of the magazine *(English, Hindi & Kashmiri)* to make it a wholesome and purposeful periodical of the community.

Our regular features include *"Wavelets of Vedic Wisdom", "Moments of Meditation", "Foot-Prints on the Sands of Time", "A Historical Anecdote" and "A Word on Health Care".* We would wish our readers and our patrons in general and particularly our literary geniuses (of whom we have no dearth), to contribute pieces relating to these regular features as well. That would ensure wider involvement of specialists and would avoid the features becoming a monopoly of only one or two contributors.

Editor

KASHMIRI PANDIT SABHA AMBPHALLA, JAMMU

APPEAL

It is for the information of the public in general and Kashmiri Pandit Baradari in particular that the KP Sabha has been granted exemption under Section 80 C of the Income Tax Act, on the donations made by the individuals/societies/organizations towards the Kashmiri Pandit Sabha, Jammu. In view of the situation created by exodus of Kashmiri Hindus from the valley there is great need of funds for providing sucour to the migrants, especially those of them who are living below the poverty line. All are requested to donate generously.

H.N. Tiku *Gen. Secretary*

SHRADANJALI

Dr. Bushan Lal Koul

Dr. Bushan Lal Koul first D-Lit from Kashmir University is no more with us now. His demise could not be taken as true. It is only 10 days back or so, he contacted me on phone intimating that he had written about deceased Mr. B.L. Khar to be incorporated in the Kshir Bawani Times journal, on my request. Further he stated that he is going to Delhi and will return on 16th as he had to give a talk on Hura Ashtami at Trikuta Nagar in Sai Baba Temple on 17th. In fact I had requested him to convey the date for a discourse on Maha Shri Chakra to be held at Kashmiri Pandit Sabha. He suggested to have this programme after Shivratri Thus his sudden passing away appears unbelievable.

His contribution to the revival of Kashmiri Pandit festivals and culture has been tremendous for the last a decade or so. It regenerated faith in our youth by explaining the basis and purpose of our festivals on scientific lines. This has gone a long way to make our youth to follow these in letter and spirit. His passing away has deprived the society of a great institution which he was itself with no replacement in sight. Being a great writer he had carved a place among top writers of the state and was part and parcel of Kashmiri Pandit writers and poets. In recognition of this he was awarded number of times from various National and State level organisation Govts. He was in close contact with me by dint of being editor of Kashmiri Section of Kshir Bawani Times which is being managed by me. People would contact him for guidance in various problems and for book reviews even at a short notice. There is no instance where he would have not obliged even at his cost and convenience. Quite soft spoken, cultured and sympathizer he was to all contacts. It will take me a very long time to over come his absence.

In fact the "pravachans" got a flip when these were held at the behest of Kashmiri Pandit Sabha. Prior to such programmes in Sabha, he would deliver lectures in Bhagwan Gopi Nath Ji Ashram. From this Sabha the message got down to all the Ashrams and Sansthas. He delivered his surmans in Sabha on Bhagwat, Shivratri, Shiv Parvati Vevah etc. Besides on Naverah functions held by Kashmiri Pandit Sabha, he was the main speaker explaining the purpose of our new years day. Audience would like to hear him for unlimited time. As a teacher he had mastery on his speech which would make audience spell bound.

I have lost two editors of K.B Times in a span of less than one month. We had not even filled the gap created by the death of B.L Khar, Editor English Section, when another shock is felt in the demise of Dr. B.L. Koul. I pray that peace be to his soul.

H.N. Tiku

Managing Editor **Kashir Bhawani Times**

SHRADANJALI

The sudden and untimely demise of Prof. (Dr) B.L. Koul created a void in Kashmiri and Hindi Literature which is very hard to fill up. Prof. B.L. Koul had established himself as an academician of repute and had won the hearts of people for preaching among them the rich values of religion and philosophy. He worked relenlelly to unrail the hidden scholarship of innocent Kashmiri Pandits of the past who had silently worked towards enriching the religious and Social philosophy in general and Kashmiri Pandits in particular. Prof. B.L Koul's perpetuations were always impressive and people on large crowds would always turn up to listen to him. He won several prestigious awards and recommendations in his life time.

In his death I have lost a great perpetual friend, GOD bless his soul with eternal peace.

Prof. A.N. Sadhu

CONDOLENCE

In an emergent meeting of the Executive Committee of the <u>**Kashmiri Pandit Sabha.**</u> the sudden and untimely death of <u>**Prof. Bushan Lal Koul**</u> was deeply mourned. The members paid rich tributes to the deceased and highlighted the rich contributions to the Kashmiri Culture and heritage. He was a scholarly person and an outstanding researcher. He had the virtues of politeness, sincerity and commitment and was deeply devoted to infuse rich Kashmiri Pandit traditions among the youth. The members prayed for peace of the departed soul and courage to the bereaved family to bear with this irreparable loss.

President and Executive Members
Kashmiri Pandit Sabha
Ambphalla, Jammu

SHRADANJALI

Shri B.L. KHAR

Sh. B.L. Khar- retired Director (Codes), Govt. of J&K state, was born on 17th of July 1935 at Vicharnag - a hamlet situated about five kilometres away from the heart of Srinagar-City. His foster-parents, Mrs Durga (Poshkuji) and Pandit Suraj Ram Khar brought him up with a silver spoon in his mouth.

His father passed away when he was in his teens appearing in his B.A. final examination. His father's extravagancy had left them penniless at the time of his demise. Trapped in dire-straits, struggling hard for his family's sustenance, he braved a period of absolute-poverty.

My father loved his foster-mother and adored her as a deeply religious and a graceful-lady. And it was in the year 1967, that he had to bid adieu to her too, leaving him parentless and as a matured, married, and a complete man with his beautiful family comprising his beloved life-partner, a pretty young daughter and two good sons.

In his career, he had to give a very humble beginning till he settled in the Accounts Department. Having served the Govt. in various departments all through his service career, he was regarded as a outstandingly honest and an efficient officer with unparallel and distinguished qualities. It was almost at the fag end of his career that he was given to handle a very pivotal post of Senior Accounts Officer (Codes) of Finance Department. It was virtually a challenge as well as a privilege to officiate on such a sensitive post. He worked hard and to the best of his capabilities and in the shortest possible time ruddered the section with a supreme command. His predecessor generally believed and considered as an indispensable-champion of the section, was not only forgotten but rather improved/excelled upon in a much subtle-intellectual manner. He worked selflessly to mitigate the sufferings of the downtrodden/underprivileged by way of providing them monitory benefits as liberally as possible under rules.

Affectionately called as 'Khar-Sahib'- he was a perfect sadhu deeply indulging in his spiritual practices daily that involved his deep love for an extraordinarily simple, clean and religious life, offering prayers and meditating for hours together, besides being a family man-through and through.

His experience of having embraced 'Ananda-marga' way back in the sixties of the previous century–gives a vivid picture of a young, energetic, saintly-person who was almost at the verge of renunciating his family-life having got carried away by the philosophical-depths of the Internationally- Recognized Cult. His association with 'Avadutas'- the staunch followers and preachers of the cult in saffron robes gave him a chance to understand, adapt and live as a full-fledged 'Anand-Margi'. During this span of his life, he happened to move around every nook and corner of the country, wherever Margis camped. The cult was banned and he was forced to shun it, that he could do very gradually but not before getting deeply influenced by its ideology that was reflected by the rest of his life he lived.

My father superannuated in the year 1993 from a very prestigious post of 'Director-Codes'-Finance Dept. To ward off the pinch of having been suddenly sidelined from a very hectic and healthy schedule after his retirement, he immediately flew along with his wife to his

daughter, happily settled in Toronto, Canada. *His* wonderful stay there was to be cut short as my maternal grandmother passed away the very next year at my eldest maternal uncle's residence at Jammu. And he returned to India with my mother on the mourning occasion. During his stay at abroad, my father was actively busy in visiting various relatives in and around the metropolis and also at Washington and Detroit in the neighboring country of the United States of America. He found time to write a 'family-bibliography' there and distributed its copies to the concerned.

For the past couple of years, he maintained a very healthy-schedule of writing articles for 'Khir Bhawani Times' a periodical publication from K.P. Sabha, Jammu. His jottings were attractive and caught the interest of the readers till he was assigned to edit the English Section of the magazine. Again with a persistent effort, he excelled in his latest assignment, burning midnight oil to do justice to his job, working devotedly and consistently. He brought the magazine to a shape that immediately earned him praises having thus raised the general profile and the content-qualities of the magazine to the best of this abilities.

However, the later years of Papa's life had a great influence on the section of the society with whom he would pray and preach at Pashupati Temple, in the evenings daily. It was a wonderful interaction with his fellow community-members, with whom he would be seen happy and at his best. After his classes, he would return home late in the evening, pacing – down the distance slowly in association with his disciples-with a bag full of religious books slung across his shoulder and would distribute 'prasad' among his awaiting family members.

In the beginning of the month of November, previous year, as he was working tirelessly on his PC, he suddenly complained of a backache. It was accordingly and mildly medicated. However, the pain persisted and precipitated and now he developed inconvenience while urinating. Alarmed, he rushed to the urologist- Dr. Suresh Saraf, who diagnosed it as inflation in the prostrate gland. The weight of the gland had outgrown to forty-five grams and now he was supported with a catheter to relieve his inconvenience in frequent, uncontrolled painful urine-passage. The biopsy reports suggested that the gland was malignant. It was shocking for the patients as well as for the family members and all the other concerned.

Maintaining a total equipoise, he preferred to be treated at his home town avoiding any trip outside Jammu and thus completely surrendered to Dr. Suresh Saraf for the treatment-who happens to be his close associate and college mate's son and a surgeon of repute. A definite line of treatment was chosen by the doctor that was authenticated by other well known and reputed doctors of Jammu. Having undergone it, the patient recovered significantly and was expected to join back his routine-life soon. However, the expectations proved short lived. The catheter had to be put on again and now he started suffering from an acute and unbearable pain that rendered him helpless, miserable and in tears. Pain killers were given beside the routing medication but that didn't help much. Problem intensified and gradually worsened the general health-condition of the patient that ultimately terminated the life of a living-legend, a teacher, a philosopher, an educationist, a writer par excellence, a philanthropist, a friend, a wonderful husband and of course a loving and affectionate "father'.

With profound regards,

Rakesh Kher

पहला पन्ना

आह ! हरिकृष्ण कौल !!

हिंदी और कश्मीरी के वरिष्ठ लेखक प्रोफेसर हरिकृष्ण कौल नहीं रहे। गत 15 जनवरी को उन्होंने नई दिल्ली के वसुंधरा एनक्लेव के अपने फ्लैट में देहत्याग किया। वे 74 वर्ष के थे। कौल साहब कश्मीर से उखाड़े जाकर कुछ वर्ष जम्मू में रहे। यहां ये अन्य विस्थापियों की ही तरह अस्थाई निवास स्थल लेकर रहे, क्योंकि सरकार ने 1990 में विस्थापित बच्चों के लिए सायंकालीन कालेज खोले थे जिनमें विस्थापित अध्यापकों को ड्यूटी पर लगाया गया था। कौल हिंदी के प्रोफेसर थे। कभी किराए के कमरे में तो कभी किसी होटल के कमरे में सपत्नीक रहते हुए वे अपने कर्तव्य पर डटे रहे। बच्चे दिल्ली में थे और उनके प्रति भी अपनी चिन्ताएं संभालते हुए, जम्मू दिल्ली के बीच का सफर, उन्होंने दर्जनों बार नापा। जम्मू में स्थाई तौर पर रह नहीं सकते थे, दिल्ली में रहने का मतलब नौकरी को विदा कहना था, जो संभव नहीं था। अपने सैंकड़ों समजाति भाई-बहनों की तरह उन वर्षों वे दिल्ली और जम्मू के बीच बंटे रहे और मन जो पीछे कश्मीर में छूट गया था, उस का दुख भीतर ही भीतर झेलते रहे। यह त्रासदी हम सब की है। हरिकृष्ण कौल हममें से एक होते हुए भी असाधारण थे। उनकी कलम में वह सब बयान करने की अद्भुत कला थी जो हम देख समझकर भी बयान नहीं कर सकते।

आह। बंसीलाल खर।।

हमारे लोकप्रिय संपादक (अंग्रेज़ी) और कलम के धनी बंसीलाल प्रभु को प्यारे हुए तो संपूर्ण क्षीर भवानी परिवार दुखसागर में डूब गया। जाति के सच्चे शुभचिंतक तथा सरगर्म सामाजिक एक्टिविस्ट श्री खर जैसे व्यक्तित्व बहुत समय बाद नसीब होते हैं किसी भी समुदाय को। बहुत अनाथ कर दिया है। श्री खर की अकाल दिवंगति ने। ईश्वर से प्रार्थना है कि उन्हें शांति प्रदान करे।

कश्मीरी पंडित ही क्यों, कश्मीर का सारा समझदार वर्ग हरिकृष्ण कौल को जानता था उसके नाटकों के कारण। उनके नाटक 'दस्तार ' के मुख्य चरित्र का तकिया कलाम 'राम् लगय चानि लीलीयें' तो कश्मीरी ज़बान की एक कहावत बन गया। उनके नाटक 'येलि वतन खुरछु यिवान' का मुख्य चरित्र रिटायर्ड बाप जिसके दो-दो बहूबेटियाँ हैं, दोनों के परिवार हैं, पर जिसे अपनी कोई राह नहीं मालूम और जो बीच चौराहे के खड़ा यह नहीं जानता कि वह किस तरफ यहां जाए, वो चरित्र कश्मीरी औसत आदमी का प्रतीक बन गया। संयोग से इन दोनों नाटकों के मुख्यचरित्र इनके रेडियो तथा टी. वी. संस्करणों में समान रहे। 'दस्तार' में स्व० हृदयनाथ गुर्टू तथा 'दयन खुर...' में स्व० सुदामा जी कौल। न ये भूमिकाएं निभाने वाले पात्र रहे और न इन अमर चरित्रों के जनक हरिकृष्ण रहे।

हरिकृष्ण कौल ने हर आम और खास कश्मीरी हिंदु या मुसलमान से सम्मान पाया क्योंकि उसने ज़िंदगी भर आम जन की ज़िंदगी के दुख-दर्द को अपने दर्जनों रेडियो तथा टीवी नाटकों में चित्रित किया। उनकी कहानियाँ तो और भी समर्थ थीं इस दुख को ज़ाहिर करने में। यह दुख वस्तुतः उनका अपना था। उन्होंने जो लिखा कहीं पढ़-पढ़ा कर या सुन-सुनाकर नहीं लिखा। वे अपने देखे भाले अनुभवों को ही लेते थे।

यद्यपि उनका अध्ययन बहुत विस्तृत था। अंग्रेज़ी, रूसी, फ्रांसीसी भाषाओं के ऊंचे से ऊंचे चिन्तक और लेखक उनके पुस्तकालय में मौजूद रहते। पर वे आम लोगों या खास विद्वानों की तरह लेखकों को पढ़कर छोड़ नहीं देते ते, बल्कि उनसे अपनी 'ज़िंदगी को बेहतर देखने और समझने की दृष्टि पाने की कोशिश करते थे। तभी तो उनकी कहानियाँ हमारे आस-पास के मामूली लोगों की ज़िंदगियों में बहुत गहराई से झांकतीं हैं और उन की आंतरिक कमज़ोरियों को उजागर करके उनकी असलियत से हमें परिचित कराती हैं।

मगर यह दुख की बात थी कि हरिकृष्ण कौल को ज़िंदगी में एक ही बार जब किसी ने विरोध का विषय बनाया तो हम लोगों ने ही, हमारी जाति के ही कुछ संकुचित दृष्टि वालों ने उनकी एक कश्मीरी कहानी ''बटन हं्ज़ दर्‌म कथा'' और उनके हिंदी उपन्यास 'व्यध व्यथा' पर बेबुनियाद आरोप लगाकर अपनी दृष्टिहीनता का परिचय दिया। समय और सिद्धान्त ने आरोपों को गलत साबित किया और हरिकृष्ण कौल इस परीक्षा में सफलता के झंडे गाढ़ते हुए उत्तीर्ण हो गए। वे अमर हैं अपने साहित्य के कारण, अपनी दर्जनों हिन्दी तथा कश्मीरी कहानियों के कारण, जो छोटी नज़र, स्वार्थ तथा द्वेष-वैर से परे हैं और मनुष्य को मानवता के विशाल सरोकारों से जोड़ती हैं।

पर कश्मीरी पंडितों की मुसीबतों को समझने के लिए हरिकृष्ण की कहानियाँ ही बेहतरीन रूप में सक्षम हैं। कश्मीर में अल्पसंख्यक होने की पीड़ा क्या थी, इस का आभास क्या, इसकी गहरी अनुभूति उनकी कहानियों में शुरू से अन्त तक छाई हुई है। इस पीड़ा को उन्होंने अपने अनुभव में उतम कर चित्रित किया, किसी झूठे नेता की तरह प्रचार की भाषा में नहीं बल्कि एक सच्चे साहित्यकार की तरह एहसास की बोली में।

कश्मीर के महान कहानीकार हरिकृष्ण कौल के बारे में हिन्दी के महान कहानीकार कमलेश्वर ने यह कहा था :

''1966 में कौल हिन्दी से कश्मीरी में आए और अपनी खास यथार्थपरक दृष्टि से कश्मीरी साहित्य में उन्होंने महत्त्वपूर्ण जगह बनाई। अपने परिवेश की विसंगतियों को पकड़ना, और फिर उनका यथार्थपरक चित्रण करना और जन-सामान्य के आंतरिक संताप और बाहरी संत्रास को बखूबी रूपायित करना उनकी रचनात्मक विशिष्टता रही है। भाषा के स्तर पर भी हरिकृष्ण कौल की अपनी विशेषता है। इस संग्रह की उनकी कहानी 'अगले दिन' भी ऐसी ही एक कहानी है जो हमारी शिक्षा-व्यवस्था की खामियों को उजागर करती है। यह एक सशक्त रचना है। सामाजिक स्तर पर भेद के साथ शिक्षा में भी स्तर-भेद होता है। इस - विसंगति को यह कहानी बखूबी पकड़ती है। कहानी व्यंग्यात्मक भाषा में बुनी गई है-ऐसा व्यंग्य, जो व्यवस्था की त्रासदी को पकड़ता है। कहानी का शीर्षक इस लिहबाज से काफी सार्थक है कि 'आज का दिन हो या अगला दिन, क्या फर्क पड़ता है, यहाँ तक कि बरसों बीत जाने पर भी सुला और मखना की हालत में कोई फर्क न आना है न आयेगा।'' कहानी जिन ब्यौरों से बुनी गई है-वह शिल्प इस कथा के मूल भाव को और संप्रेषणीय और सशक्त बनाता है। भाषा भी उसी वर्ग की है जिस वर्ग से सुला और मखना आए हैं। हर लिहाज से यह कहानी कश्मीरी साहित्य की एक उत्कृष्ट रचना है।''

(''भारतीय शिखर तथा कोश'' की भूमिका से)
(पुस्तकायन प्रकाशन, नई दिल्ली - 2002)

"हरिकृष्ण कौल की कहानी"
उनकी स्मृति को समर्पित

अगले दिन

'प्रार्थना' के बाद जब बच्चे अपनी-अपनी कक्षाओं में जाने लगे, चौथी क्षेणी के सुले ने मखने से कहा- "साले, नीलकंठ का पहाड़ा याद किया है?"

"नहीं तो ! .... तूने याद किया है?"

"किया था, पर साला याद ही नहीं होता।"

"अब क्या होगा? वह तो यमदूत है।" मखने का चेहरा पीला पड़ गया।

सुला निश्चिन्तता की हँसी हँसा। फिर उसने चुपके से कोई चीज़ मखने के हाथ में दी- "ले साले, इसे हाथों पर मल ले।"

"क्या है यह?"

"भेड़ की चर्बी। हाथों पर मल लोगो ते फिर 'केनिंग' (बेंत की मार) से कुछ भी नहीं होगा।"

"बाप मरे जो झूठ बोले!"

"झूठे का बाप मर जाए। देख ले, मैं अपने हाथों पर भी मल रहा हूँ।"

दोनों मित्र पहले चार घण्टों और आधी छुट्टी के समय सबकी नज़र बचा कर भेड़ की चर्बी मलते रहे। आधी छुट्टी के बाद ही नीलकण्ठ का घण्टा था! क्लास में आते ही उसने अपनी पगड़ी उठाकर टूटी अलमारी में रखी। फिर कुर्सी पर बैठकर उसने कोट और कमीज़ के बटन खोल दिए। तब अपनी बालों से भरी छाती खुजलाकर उसने बच्चों को पहाड़ा सुनाने का आदेश दिया। छः लड़कों के बाद ही मखने की बारी आई। तीन के पहाड़े तक तो वह ठीक चला, परन्तु उसके आगे अटक गया। नीलकण्ठ कान पकड़कर उसे पंक्ति से बाहर खींच लाया। मखने ने एक गहरी साँस लेकर अपने हाथों पर दृष्टि डाली जो चर्बी की मालिश के कारण नानबाई के रोटों की तरह चमक रहे थे। मगर नीलकण्ठ ने उसके हाथों पर 'केनिंग' नहीं की। उसने उड़ती नज़र से सारी कक्षा का जायज़ा लिया। सुला ही उसे सबसे हट्टा-कट्टा लड़का दिखाई दिया। उसने उससे कहा- "ओ मोटे, इस गठरी को पीठ पर लाद।"

सुला भी मास्टर जी की आँखों में धूल झोंकता हुआ क्लास में ही पहाड़े का पारायण कर रहा था। वह पहाड़ा तख्ती के नीचे छिपाकर उठा और मखने की ओर देखकर दबे होंठों से मुस्कराया। आदेश का पालन करते हुए उसने मखने को पीठ पर लादा। नीलकण्ठ ने उसकी निकर नीची की और उसके नर्म-नर्म अंगों पर बेंत लगाने लगा। मखना चिल्लाने लगा- "बाप रे, मर गया! मास्टरजी! आप देख लीजिए कल ज़रूर याद होगा।....."

"सच कह रहे हो?" नीलकण्ठ ने पूछा।

"भगवान की कसम। आप देख लीजिये। याद नहीं होगा तो मेरी चमड़ी उधेड़ दीजिएगा।"

"तो छोड़ दे इसे, मोटे!" नीलकण्ठ ने सुले से कहा और फिर सारी क्लास से पूछा- "कल सभी को सोलह तक पहाड़ा याद होगा।"

"होगा जनाब !" सभी ने जोर से कहा और सुले ने शायद सबसे ज्यादा जोर से।

"जिन्होंने आज याद नहीं किया था वे कान पकड़ें।"

छः-सात लड़कों ने अपने कान पकड़े और मखने ने शायद सबसे पहले।

चार बजे दोनों मित्र साथ-साथ घर की ओर चले। चलते-चलते सुला कुछ कहने लगा कि मखने ने उसे डाँटा- "चुप रह साले, देख ली तेरी यारी।"

"अरे, हमने खुद थोड़े ही कुछ किया। जैसा मास्टर ने कहा, वैसा ही किया।"

"साला, भेड़ की चर्बी का क्या गुणगान करता था?"

"हमें क्या मालूम था तुम्हारे चूतड़ों पर बेंत पड़ेंगे? अगर वहाँ भी चर्बी मली होती तो उस जगह भी बेंतबाजी बेकार जाती।"

"चुप रह, नहीं तो दाँत तोड़ दूँगा।"

"बड़ा आया दाँत तोड़नेवाला, दालिया पंडित!"

"चुप रह खोजे के बच्चे!"

वे बड़ी सड़क पर आ गए थे। इस समय वहाँ कान्वेंट की बस भी आकर खड़ी हो गई थी जिससे वहाँ पढ़ने वाले बच्चे उतर रहे थे। सड़क पर इनकी मम्मियाँ और दीदियाँ इन्हें लेने आ गई थीं। बच्चों ने सफेद शर्टें, लाल टाई, लाल जुराबें, काले बूट तथा सब्ज़ हॉफ पैंट या स्कर्ट पहन रखे थे। हाथों में छोटे-छोटे 'टिफन बक्स' थे। जाने मखने को क्या हुआ, वह नीली आँखों वाली एक लड़की की ओर एकएक देखने लगा। सुला रेशम जैसे मुलायम बालों तथा दूध जैसी उजली टाँगों वाले एक बच्चे की ओर देख रहा था। इस लड़के ने शायद स्कूल में अपना लंच नहीं खाया था, क्योंकि उसकी माँ उससे कह रही थी- "अरे तुम्हें अगर कीमा पसन्द नहीं था तो कहा क्यों नहीं? मैंने अंडों की 'करी' बना के दी होती; या रात के दो-एक मछली के पीस बचे थे, वही साथ देती। भला ऐसे भी कोई दिनभर भूखा रहता है!"

सहसा सुले के मन में कोई बात आई और उसने मखने से पूछा- "तुम्हारे यहाँ भात के साथ क्या पका था?"

"सोचल का साग।"

"मतलब तू भी अपने जैसा ही जहन्नुमी है।"

मखने ने शायद कुछ नहीं सुना। वह जानना चाहता था कि यह नीली आँखों वाली कहाँ रहती होगी?

अगले दिन जब सारे लड़के प्रार्थना के लिए सहन में इकट्ठे हुए, सुले ने यों ही पीछे मुड़कर देखा। बस तभी उसके पाँव के नीचे से ज़मीन खिसक गई। स्कूल के दरवाज़े के बाहर उसका बाप हेडमास्टर से कुछ कह रहा था। सुले को चुपके से खिसक जाने में ही भला दिखाई दिया। परन्तु दरवाजे पर चपरासी किसी थानेदार की तरह तनकर खड़ा था। कागज़ में लिपटी भेड़ की चर्बी जेब में ही पड़ी थी; अभी उसने हाथों पर नहीं मली थी। थोड़ी देर बाद हेडमास्टर अन्दर आया और चपरासी ने दरवाजा बन्द किया।

"चौथी का सुला अपनी लाइन से बाहर आए!" आते ही हेडमास्टर ने आदेश दिया।

सुला टूटे हुए कदमों से बाहर आया और फूँक मारकर अपनी हथेलियाँ सहलाने लगा।

"तुम्हें मालूम है इस सुले ने कल शाम घर पर क्या हंगामा किया है?" हेड मास्टर ने हवा में बेंत नचाते हुए लड़कों से पूछा।

"नहीं जनाब !" लड़कों ने ज़ोर से कहा।

"इसने बर्तन फोड़े हैं, प्याले तोड़े हैं और अपनी माँ का अंगूठा काट खाया है। मालूम है क्यों?"

"नहीं जनाब !"

"इसने घरवालों से खाने के लिए गर्म भात और मसालेदार सालन माँगा।"

"गरम भात और मसालेदार सालन! हा ... हा ... हा!!" लड़कों के मुँह से बेसाख्ता हँसी फूटी।

"क्या इसे यह सब माँगना चाहिए था?"

"नहीं जनाब!"

"शाबाश! अगर घरवाले बासी भात दें तो वही खाना चाहिए। साथ में साग दें तो साग ही खाना चाहिए। कुछ भी न दें तो भी खुश रहना चाहिए। ठीक है न?"

"हाँ जनाब!"

हेडमास्टर ने सुले की 'केनिंग' की। उसके हाथों पर दर्जन-दर्जन बेंत मारे। फिर मौलवी साहब से कहा कि उसी प्रकार सुले का अंगूठा काट खाए जिस प्रकार उसने अपनी माँ का काट खाया है। बेंत तो सुले ने जैसे-तैसे बरदाश्त किए, पर ज्यों ही मौलवी साहब ने उसके बाएँ हाथ का अँगूठा दाँतों से दबाया, उसके मुँह से एक ज़ोरदार चीख निकली और वह धम से नीचे ज़मीन पर बैठ गया। हेडमास्टर ने लातें मारकर उसे उठाया और वापस अपनी लाइन में भेजा।

प्रार्थना शुरू हुई। पाँचवीं जमात के दो लड़के जावेद अहमद और अशोक कुमार सामने आकर दुआ गाने लगे :

लब पै आई है दुआ बनके तमन्ना मेरी।
ज़िन्दगी शमा की सूरत हो खुदाया मेरी।

इन दोनों के पीछे-पीछे बाकी लड़के भी ज़ोर-ज़ोर से दुआ गाने लगे। सुले को रोते-रोते हिचकियाँ आ गई थीं और वह भी बाकी लड़कों के साथ गा रहा था-

दूर दुनिया का मेरे दम से अँधेरा हो जाय।
हर जगह मेरे चमकने से उजाला हो जाय।

प्रार्थना के बाद लड़के अपनी-अपनी कक्षाओं में चले गए थे। सुले की अम्बरी सेब जैसी लाल आँखें देखकर मखने को उस पर दया आई और कल का मनमुटाव अपने-आप धुल गया। उसके मन में यह विचार आया कि अगर उसका भी बाप होता तो वह कभी-कभी उसे मार दिलाने के लिए स्कूल आता ही। ठीक ही है जो वह मर गया है। माँ मारती तो है, पर खुद ही मारती है। मार दिलाने के लिए वह स्कूल तो नहीं आ सकती। तभी उसे मास्टर नीलकण्ठ याद आया। यह भी याद आया कि पहाड़ा उसे आज भी याद नहीं है। सुले से भेड़ की चर्बी माँगना ठीक नहीं लगा। फिर उस पर से उसका विश्वास भी उठ गया था। काफी सोच-विचार के बाद उसे अपना ही इलाज बेहतर दिखाई दिया। उसने सात बार महाकाली का नाम लिया और कमीज़ के दामन में गाँठ डाली।

आधी छुट्टी के बाद पहला घण्टा नीलकण्ठ का था। उसने यथा-नियम क्लास में आते ही पगड़ी उतारकर अलमारी में रखी, पाँव गुरगाबी से बाहर निकाले और पालथी मारकर कुर्सी पर बैठ गया। कुछ देर के लिए अपना सिर खुजलाने के बाद उसने लड़कों को पहाड़ा सुनाने का आदेश दिया।

अभी पहला लड़का ही पहाड़ा सुना रहा था कि मखना सहसा उठ खड़ा हुआ।

"कौन सी गाज गिरी रे तुझ पर?"

"मास्टर जी, मुझे 'पास' आया।"

"पास का बच्चा! बैठ जा, नहीं तो मैं तुम्हारा मांस नोच लूँगा।"

मखना नीचे बैठ गया। मगर चार-पाँच मिनट के बाद फिर खड़ा हो गया- "मास्टर जी, मुझे सख्त 'पास' आ गया।"

नीलकण्ठ ने मखना की ओर तनिक ग़ौर से देखा।

"मास्टर जी, भगवान कसम सच कह रहा हूँ। मुझे 'बड़ा पास' आया है।"

मखना की आँख में आँसू आ गए थे। नीलकण्ठ को उसके सच बोलने का विश्वास हो गया और उसने उसे क्लास से उठ जाने की इजाजत दे दी।

शौचालय में बैठा मखना सोचने लगा कि सचमुच कमीज़ के दामन में गाँठ डालने में कोई रहस्य है, नहीं तो उसे अचानक 'बड़ा पास' क्यों आता? वह सुबह ही घर से पेट साफ करके चला था। वास्तव में महाकाली ही असहायों की सहायता करने वाली है। जब तक वो वापस क्लास में जाएगा, नीलकण्ठ का घण्टा समाप्त हो चुका होगा।

चार बजे छुट्टी की घंटी बजी और मखना और सुला घर की ओर जल पड़े। बड़ी सड़क पर पहुँचकर जब सुला नाक की सीध में चलने लगा तो मखना ने उसे रोका- "ठहर, कॉन्वेन्ट की बस का इन्तजार करेंगे।"

"बला मार यार, बाद में मार पड़ती है।"

मखना की समझ में इस बात का कोई अर्थ नहीं आया, वो चुप रहा। सुला ने उसकी बाँह थामकर उसे घसीटा, परन्तु उसके कदम ही न उठे। आखिर सुला अकेला चलने लगा। कुछ पग चलकर उसकी दृष्टि जुला खेलते चन्द लोगों पर पड़ी और वो उनका तमाशा देखने लगा।

दो-तीन मिनट के बाद कॉन्वेन्ट की बस आ गई। निकर, स्कर्ट, जुराबें, बूट और टाई पहने बच्चे बस से उतरे। पाँच-छः बच्चों के बाद वो नीली आँखों वाली लड़की भी उतरी। बस से उतरकर उसने लंच-बॉक्स और किताबों की अटैची माँ के हवाले की और अपनी स्कर्ट का कमरबन्ध तनिक कसा। मखना को लगा जैसे हेडमास्टर ने उसे स्कूल के आँगन के चारों ओर दौड़ाया है। तभी शायद उसका दिल जोर से धड़कता है और साँस तेज़-तेज़ चल रही है। उसने ध्यान से देखा-वो हलवाई की गली से होकर अपनी माँ के साथ चली गई।

अगले दिन स्कूल आधी छुट्टी तक ठीक तरह चला। आधी छुट्टी के समय शोर मचा कि वितस्ता में नहाते-नहाते दो लड़के डूब गये। काफी देर तक घंटी न बजी, और जब घंटी बजी तो मास्टर ने लड़कों को सहन में ही जमा होने को कहा। फिर हेडमास्टर नीचे आया और वह लड़कों के आगे भाषण देने लगा-

"लड़कों को चाहिए कि वो दरिया पर न नहाया करें, क्योंकि आजकल वितस्ता में रहने वाला मगरमच्छ पगला गया है। मगरमच्छ एक दरियाई जानवर होता है जिसकी शक्ल छिपकली से मिलती-जुलती है। किन्तु मगरमच्छ बहुत बड़ा होता है। ज्योंही कोई लड़का नहाने के लिए वितस्ता में उतरेगा, मगरमच्छ उसकी टाँग पकड़कर उसे पानी के भीतर बहुत नीचे खींचकर ले जाएगा। मगरमच्छ को अंग्रेजी में 'क्रोकोडायल' कहते हैं। 'क्रोकोडायल टियर्स' एक मुहावरा है जिसका अर्थ पाँचवीं जमात के लड़कों को याद रखना चाहिए।"

इसी बीच सैकेन्ड मास्टर मुहर तथा पैड लेकर नीचे आ गया था। वह एक-एक करके लड़कों की जाँघों पर स्कूल की मुहर लगा रहा था। हेडमास्टर साहब का भाषण जारी था-

"तुम में से प्रत्येक लड़के की रान पर स्कूल की मुहर लगाई जाएगी। हम हर दिन ये मुहर देखा करेंगे। जिसकी मुहर धूल-पुँछ गई होगी, उसे बिच्छू घास पर लिटाया जाएगा।"

जब सैकण्ड मास्टर सब लड़कों को जाँघों पर मुहर लगा चुके तो छुट्टी कर दी गई।

घर की ओर चलते-चलते मखने ने सुले से कहा- "हम कहेंगे कि हमें नल पर नहाना पड़ा। सचाई इनका बाप भी नहीं जान पाएगा।"

"साले, ये क्या गधे हैं? ये नहीं जानते कि नालों में पानी ही नहीं होता?"

मखने ने निकर तनिक ऊँची की और सुले से कहा- "देख, इस रान पर ये गुलाम दाग क्या सजता है ?"

"कसाई की दुकान पर ऐसी ही बकरे की मुहर-लगी रानें लटकती रहती हैं।" सुले ने कहा।

बड़ी सड़क पर आकर मखना सहसा रुक गया और सुले से बोल उठा- "आज तो नीलकण्ठ नाम वाले मगरमच्छ के घंटे से भगवान ने बचाया।"

"अरे हाँ, सच ही तो।"

"कल तुमसे पहाड़ा सुना था?"

"नहीं, मैं भी बच गया। अल्लाह का शुक्र।"

"बाप मरे जो झूठ बोले!"

"झूठे का बाप दोज़ख में जाये।"

"कैसे बचे?"

"मुझसे अपना सिर चांपने को कहा।"

कुछ क्षण दोनों चुप रहे और तब मखना बोल उठा- "आज अभी तक वह बस नहीं आई?"

''कैसे आती? आज तुम्हारा स्कूल जो जल्दी बन्द हुआ। चलो चलें ।''

''नहीं, थोड़ी देर रुकेंगे।''

''नहीं यार, चलेंगे। कल वह मगरमच्छ का बच्चा ज़रूर पहाड़ा सुनेगा।''

मखने ने कमीज़ के दामन की ओर देखते हुए निश्िंचतता से कहा- ''छोड़ो यार, कल की कल देखी जाएगी।''

कल, और कल और फिर कल! काल-चक्र कुछ और घूमा। प्रार्थना से पहले सफाई देखने के समय फार्म-मास्टर लड़कों की जाँघों पर लगाई गई मुहर के निशान देखने लगा। अधिकतर लड़कों के ये निशान मिट गए थे। कुछ के धुँधले पड़ गए थे। सुले और मखने की जाँघों पर ही मुहर पूरी तरह बरकरार थी, यद्यपि शरीर के और हिस्सों की ही भाँति इन निशानों पर मैल की परत जमी थी। फार्म-मास्टर समझ गया कि केवल इन दो लड़कों ने ही हेड मास्टर के आदेश का पालन किया है और इस अन्तराल में एक बार भी नहाए नहीं हैं। वह उन पर बहुत प्रसन्न हुआ। उसने छुट्टी देकर उन्हें घर भेज दिया जहाँ मकान की मरम्मत के लिए कारीगर लगे थे।

सुला और मखना बड़े उत्साह से फार्म-मास्टर के घर पर कारीगरों का हाथ बटाने लगे। ईंटें और लकड़ी के तख्ते ढोने के अलावा उनका काम कारीगरों के लिए हुक्के में पानी भरकर लाना तथा चिलम सुलगाना था। काम करते-करते मखना की कमीज फट गई। सुले ने तनिक चतुरता बरती थी। उसने कमीज़ पहले ही उतार रखी थी और केवल निकर पहने काम कर रहा था।

चार बजे किताबों के बस्ते उठाकर दोनों घर की ओर चल पड़े। बड़ी सड़क पर आकर मखने के कदम अपने-आप रुक गए। सुला मुस्कराया। कुछ देर बाद ही कान्वेंट के बच्चों की बस आई। बच्चों ने आज गरम वर्दी पहन रखी थी-काले जूते, लाल ऊनी जुराबें, वर्सटेड की ग्रे रंग का ही ऊनी स्वेटर, सफेद शर्ट, लाल टाई तथा ब्लेज़र का हरे रंग का कोट। मखना ने काफी तलाश किया, किन्तु वह नीली आंखों वाली उसे कहीं नहीं दिखी।

''चलो चलें, देर हो गई। ठंड भी आज काफी है।''

सुले की बात सुनकर जैसे मखने का कोई स्वप्न टूट गया। उसे भी ठंड अनुभव हुई और दोनों घर की ओर चल पड़े।

महीने-भर बाद ही स्कूल सर्दियों के लिए बंद हो गया। छुट्टियां बीतने पर जब स्कूल पुनः खुला तो सड़कों पर, छतों-दीवारों पर तथा गलियों और आंगनों में बर्फ मौजूद थी। घंटी बजने तक लड़के स्कूल के सहन में 'बर्फ की जंग' खेलते रहे। सुले और मखने ने बर्फ की कब्र खोदकर अनेक लड़कों को उनमें दफ़ना दिया। अनेक लड़कों के कपड़ों के अन्दर बर्फ डाली। बर्फ से हेड मास्टर, नीलकण्ठ और मौलवी साहब के पुतले बना डाले। यह सब देखकर बहुत-से लड़कों ने तालियां बजा दीं और सुले और मखने को पहली बार स्कूल में अपने महत्त्व का अनुभव हुआ। पांचवीं जमात के जावेद अहमद और अशोक कुमार को बर्फ पर घसीटकर उन्हें एक अजीब किस्म की खुशी हुई। उनकी यह खुशी चौथे घंटे तक कामय रही। पहले दो घंटों में कोई भी मास्टर उन्हें पढ़ाने के लिए नहीं आया। तीसरा घंटा मौलवी साहब का था। वह हिन्दू लड़कों से शिवरात्रि के अखरोट मांगकर इकट्ठा करने लगा और छुट्टियों का काम देखना उसे याद ही नहीं रहा। लेकिन चौथे घंटे में सैकेंड मास्टर ने कक्षा में दाखिल होते ही लड़कों से छुट्टियों का काम दिखाने को कहा। बहुत-से लड़कों के चेहरों पर मुर्दनी छा गई। मखने ने जल्दी से कमीज़ के दामन में गांठ लगा दी। सुले की जेब में इस समय शायद भेड़ की चर्बी नहीं थी। वह दीन विनीत दृष्टि से सैकेंड मास्टर की ओर देखने लगा।

सैकेंड मास्टर ने सुले, मखने तथा उन सभी लड़कों को खड़े होने का आदेश दिया जिन्होंने छुट्टियों का काम नहीं किया था। फिर उसने बुखारी की नालियों को खड़का कर कालिख इकट्ठी की और उन लड़कों के चेहरों पर पोत दी। मानीटर को आदेश दिया कि उन्हें सभी क्लासों में ले-जाकर घुमा लाये। यह आदेश सुनकर मखने की जान में जान आई। शुक्र भगवान का, मार नहीं पड़ी, कमीज़ की गांठ पर उसकी आस्था दृढ़ हो गई। उसने सीढ़ियां उतरते समय मखने से कहा - "साले, शिवरात्रि के दिन मैंने अपने चचेरे भाई के साथ सिनेमा देखा। सच, फिल्म में तेरे जैसा ही एक काला देव था।"

"मेरे जैसा, या तेरे जैसा?"

दोनों हंसने लगे।

मानीटर उन्हें सबसे पहले पांचवी श्रेणी में ले गया। उन्हें देखते ही मास्टर साहब और लड़कों की बेसाख्ता हंसी फूट पड़ी। वे भी जवाब में बेवकूफों की तरह मुस्कराए। इसके बाद उन्हें तीसरी श्रेणी में ले-जाया गया। वहां इस समय मास्टर नीलकण्ठ पढ़ा रहा था। उसने उनके कान खींचे। एक-दो बच्चे हंसने लगे, मगर सुले ने उनकी ओर ऐसी खौफनाक दृष्टि से देखा कि उनकी हंसी उनके होठों के बीच ही खो गई। तीसरी के बाद उन्हें दूसरी जमात में ले-जाया गया। वहां इस समय मौलवी साहब थे। उसने उन्हें थप्पड़ मारे और गालियाँ दीं। मखने की पीठ पर धौल जमाकर उसने उससे कहा- "रांड के पुत्र! अगर कल शिवरात्रि के अखरोट साथ नहीं होंगे तो चमड़ी उधेड़ दूंगा।"

पहली जमात में मखने ने चुपके से अपने आगे खड़े काले देव की चिकौटी काटी। उसके मुंह से चीख निकली और क्लास के मास्टर ने उसे ही दो-तीन थप्पड़ रसीद किए। सुले ने पहली पंक्ति में बैठे बच्चों की दवातें अपने पाँव से उलट दीं, पर वे बेचारे भय के कारण चुप रहे। अपनी श्रेणी में वापस आने पर सैकेंड मास्टर ने उन्हें मुर्गा बना दिया और ताकीद की कि कल वे छुट्टियों का काम जरूर करके लाएं।

कल, और कल, और फिर कल। पांच वर्ष ऐसे ही बीत गए। स्कूल का नाम गवर्नमेन्ट प्राइमरी स्कूल से बदलकर गवर्नमेन्ट लोअर मिडिल स्कूल हो गया, यद्यपि कक्षाएं वहीं पांच रहीं। सुला और मखना भी वैसे ही चौथी कक्षा के छात्र रहे।

कार्तिक की धूप में एक अजीब मस्ती थी। सुला अपने ही नाखूनों से मौलवी साहब के कंधे और पीठ खुजला रहा था। मखना अंगुलियों से दबा कर उस्ताद की टांगों पर निकल आई फुंसियों से पीप निकाल रहा था। मौलवी साहब की अधमुंदी आंखों में नशा-सा छाया था। दरवाजे पर मानीटर इस हुकुम से खड़ा था कि हेडमास्टर इस ओर निकल आए तो वह मौलवी साहिब को तुरन्त सूचित करे। कक्षा के बाकी लड़के स्लेटों पर ज़ीरो-क्रॉस खेल रहे थे।

मौलवी साहिब का यह घण्टा आखिरी घंटा था और इसके बाद छुट्टी हुई। मखने ने स्कूल के निकटवाले दुकानदार से सिगरेट खरीदी। वह और सुला बारी-बारी से सिगरेट का क़श लेने लगे।

"जरा तेज चल! घर पर बस्ते छोड़कर गोबर वाले मैदान में खेलने जाएंगे।"

"यह सिगरेट तो खत्म कर लेने दे। सड़क पर कोई देख लेगा।"

"यह तूने झूठ बका। साले, अगर तेरा बाप ज़िन्दा होता तो तू उससे भी हुक्का भरवाता। हमारी, तेरी वह अभी नहीं आई होगी, इसीलिए कहता है।"

मखना मुस्कराया।

सिगरेट पीने और दुकानदार से बतियाने के बाद वे सड़क पर आए तो कॉन्वेंट की बस बच्चों को उतारकर जा चुकी थी। मखने ने सुले से दो पैसे की भुनी मोठ खरीदने को कहा। सुले ने मोठ खरीदी और दोनों खाने लगे।

"यह लो, आ गई।"

सुले की बात सुनकर मखने के मोठ चबाते दांतों की गति सहसा रुक गई। हृदय की धड़कन तेज़ हो गई और वह टकटकी बांधे उसकी ओर देखने लगा।

हलवाई की गली के पास पहुंचकर वह साइकल से उतर गई। पीछे कैरियर पर किताबों की अटैची थी। दाहिने हाथ में एक हॉकी थी। पांव में कैनवास के सफेद जूते थे। जुराबें भी सफेद रंग की थीं। सफेद स्कर्ट घुटनों से कुछ ऊपर ही था। सफेद शर्ट के ऊपर उसने नायलन का एक लाल कार्डीगन डाला था। तराशे गए बाल कंधों के ऊपर झूल रहे थे।

"अरे, यह कितनी बड़ी हो गई है और कितनी बदल गई है।" सुले को सचमुच आश्चर्य हो रहा था।

"बस सिर्फ आंखों ही वैसी हैं-नील-नीली।" मखने ने आह भरी।

"तब वह कितनी छोटी थी?"

"कितनी छोटी? हमारे बराबर ही तो थी! मगर कहते हैं इस साल इसने मैट्रिक की परीक्षा देनी है।"

"माँ के मरने की कसम खाओ।" सुले को विश्वास ही नहीं हो रहा था।

"माँ मरे जो झूठ बोलूं।"

"इसे कहते हैं तकदीर।"

"यह भी सुना है कि आजकल स्कूल में हॉकी-टीम की कैप्टन है।"

सहसा सुले को कोई बात याद आई। उसने मखने से पूछा-"याद है न, पिछले महीने फार्म-मास्टर ने हॉकी-बाल खरीदने के लिए सभी लड़कों से चार-चार आने लिये थे। उन पैसों का क्या हुआ?"

मखना चिढ़ गया। यह साला कहां से कहां पहुंच गया! बात कुछ है और यह कुछ और ही बकने लगा। आखिर बेवकूफ मुसलमान ही ठहरा!

बारह वर्ष के बाद स्कूल का नाम फिर बदला-नेहरू मेमोरियल गवर्नमेन्ट लोअर मिडिल स्कूल।

सुले ने मखने से पूछा - "यह नेहरू मेमोरियल क्या होता है?"

"नेहरू जी मर गए न? इसीलिए उनके नाम पर स्कूल का नाम रखा गया।"

"तेरा बाप भी मर गया है। उसके नाम पर स्कूल का नाम क्यों नहीं रखा गया?"

"जब तेरा बाप मर जाएगा, तब उसके नाम पर स्कूल का नाम रखेंगे।"

"बाप की गाली देता है, साले!" सुला उत्तेजित हो गया।

"बाप की गाली दूंगा, मां की गाली दूंगा, बहिन की गाली दूंगा। बोल, तू क्या करेगा?"

वह क्या करेगा, सुला यह बताते वाला ही था कि घंटी बजी और दोनों क्लास में बस्ते रखकर प्रार्थना के लिए नीचे सहन में आए।

प्रार्थना के बाद हेडमास्टर ने ऐलान किया कि मौलवी साहब आज रिटायर हो जाएंगे और कल से वह स्कूल नहीं आएंगे। फिर उसने मौलवी साहिब की शराफत और काबलियत के बारे बहुत कुछ कहा और उनसे निवेदन किया कि वह अपने कीमती खयालात लड़कों के आगे रखकर उन्हें नसीहत करें। मौलवी साहब लड़कों के सामने आकर बोलने लगे। मगर दो-तीन वाक्य बोलने के बाद ही उनका गला रुँध गया। आंखों में आंसू आ गए। शेरवानी की जेब से रुमाल निकालकर उन्होंने आंखें पोंछीं। फिर जोर से "शूँ" करके उसी रुमाल से अपनी नाक साफ की और तह बदलकर रुमाल वापस जेब में रखा। कुछ क्षण वैसे ही खड़े रहने के बाद वह वापस आकर अपनी कुर्सी पर बैठ गए।

क्लास में जाने के लिए कुछ ज़ीना चढ़ते समय मखने ने सुले से पूछा-"यह मौलवी का बच्चा रोने क्यों लगा?"

"नहीं रोता? बेचारे की नौकरी नहीं रही। अब उसे अखरोट कौन देगा?"

"मेरे खयाल से तौबा कर रहा था, पछता रहा था।"

"किस बात पर?"

"लड़कों को जो बुरी तरह मारता था।"

"यह भी हो सकता है.... मैं क्या जानूँ।"

"चलो अच्छा ही हुआ। भगवान ने इसके जुल्म की नजात दी।"

"अरे, इसकी जगह जो आएगा वह क्या लिहाज़ करेगा? सभी ससुरे एक जैसे होते हैं।"

मौलवी साहिब रिटायर हो गए और अगले दिन हेडमास्टर ने उनका घंटा खुद लिया। क्लास में घुसते जैसे ही उनकी नजर सुले पर पड़ी, उन्हें कोई बात याद आई-"अबे तेरा क्या नाम है?"

"सुला जनाब!"

"सुले, तू ज़रा हमारे घर जा। मालूम है हम कहाँ रहते हैं?"

"हाँ जनाब!"

"शाबाश! हमारा नौकर कल अपने गांव चला गया। आज तूं ही हमारी गाय को किसी मैदान में चरने के लिए ले जा।"

सुला बड़ी फुर्ती से उठ खड़ा हुआ-"जनाब, किताबें यहीं रखूं या साथ ही ले जाऊं?"

"साथ ले जा! शाम को वहीं से अपने घर ले जाना। मगर तेरे साथ एक और लड़का होना चाहिए था, ... मखना कौन है?"

"जनाब, मैं हूं।" मखना खड़ा होकर मुस्कराने लगा।

"ठीक है। दोनों अभी चले जाओ।"

मखने और सुले ने बस्ते उठाए और स्कूल से बाहर आए। पहले वे हेडमास्टर के घर गए। वहां से गाय खोलकर दूर बस्ती से बाहर एक मैदान में ले गए। गाय चरने लगी और वे ज़मीन पर रेखाएं खींचकर ठीकरे से 'स्टापू' खेलने लगे।

"यार, यह हेडमास्टरनी कितनी मोटी है?" मखने ने सुले से पूछा।

"नहीं होगी मोटी? घर में जो गाय बंधी है उसका मटका-भर दूध रोज़ पीती होगी?"

"कहती थी कि नौकर चार दिन के बाद गांव से लौटेगा। हमें और क्या चाहिए? ये चार दिन मज़े में गुज़रेंगे।"

और फिर अगर इम्तिहान में गाय पर 'कम्पोज़ीशन' पूछा गया तो समझ लो दस में से दसनम्बर मिलेंगे।"

"हाँ यार, देख-गाय के सचमुच दो कान, दो आंखें, चार टाँगों और एक दुम होती है।"

"कम्पोज़ीशन' में यही लिखना होता है-गाय एक जानवर है..."

"पालतू जानवर है।" मखने ने उसकी गलती सुधारी।

"अच्छा, गाय एक पालतू जानवर है। गाय के दो कान, दो आंखें, चार टाँगें और एक दुम होती है। गाय जुगाली करती है.....'

"यह जुगाली क्या होती है?" मखने ने पूछा।

"गाय गोबर करती है न? गोबर को ही उर्दू में जुगाली कहते होंगे।" सुला ने अपने दिमाग़ पर जोर देकर जवाब दिया।

"छोड़ो यार! अगर हेडमास्टर खुश रहा तो खुद ही पास करेगा, कम्पोज़ीशन लिखना आए या ना आए।" मखने ने कहा।

"कल मैं कंचे साथ लाऊँगा। इस ठीकरे के खेल में कोई मज़ा नहीं है।"

"वाह! फिर तो लुत्फ़ रहेगा।" मखना उछला- "कल मेरे कंचे का निशाना देख लेना।"

चौथे दिन कंचे खेलते हुए मखने ने आह भरी और सुले ने कहा-"हेडमास्टरनी कह रही थी कि आज शाम उनका नौकर गांव से लौट आएगा।"

"और नहीं तो क्या!"

"चलो कल भी यहीं आकर खेलेंगे। घर में कहेंगे कि कल भी हेडमास्टर की गाय चराने के लिए ले जानी है।"

"बाप मरे तेरा, जिन्दगी में पहली बार तूने अक्ल की बात की है।" मखने के चेहरे पर खुशी लौट आई- "ले सम्भाल मेरे कंचे की टक्कर-तीन पैर की दूरी से!"

कल, और कल, और फिरकल! काल-चक्र घूमा और पाँच वर्ष बीत गए।

आज नवंबर की चौदह तारीख, अर्थात् जवाहरलाल नेहरू का जन्म-दिन अर्थात् बालदिवस था। नेहरू मेमोरियल गवर्नमैंट लोअर मिडिल स्कूल के बच्चों को मास्टर साहबान स्टेडियम ले गए। स्टेडियम का मुख्य द्वार बंदनवारों से सजा था। बाहर बहुत-सी कारें और जीपें खड़ी थीं। सड़क के दोनों ओर चूने की लकीरें डाली गई थीं। प्रेस की हुई वर्दी पहने तथा कलफ़-लगी पगड़ियां बाँधे पुलिस के सिपाही और अफसर इधर-उधर फिर रहे थे।

नेहरू मेमोरियल गवर्नमेंट लोअर मिडिल स्कूल के लड़कों को मुख्य द्वार से भीतर नहीं जाने दिया गया। उनके लिए पिछवाड़े के एक दरवाजे के अन्दर जाने की व्यवस्था थी। अन्दर का दृश्य देखकर सुले और मखने के होश ही उड़ गए। चारों ओर लाल, पीले, हरे और गुलाबी रंग के झंडे लहरा रहे थे। पैवेलियन में कीमती सूट पहने पुरुष और रंग-बिरंगी साड़ियों और शलवारों में सजी स्त्रियां कुर्सियों पर बैठी थीं। सामने किस्म-किस्म की खूबसूरत वर्दियाँ पहने गोटा-किनारी वाली पोशाक पहने बैंडवाले खड़े थे जिनके ड्रम, साइड ड्रम और बग़ुल धूप में चमक रहे थे।

सुले और मखने के स्कूल के लड़कों को दूर एक कोने में बिठाया गया। दो-एक बार चोरी-छिपे आगे निकलने की कोशिश करने पर सैकेंड मास्टर ने हाथ की छड़ी चलाकर उन्हें फिर से पीछे धकेल दिया। मखना बार-बार तमाशा देखने के लिए घुटनों पर खड़ा हो जाता था। सुला एक अन्य लड़के के साथ गिट्टे खेलने में मस्त था।

सहसा पैवेलियन में बैठे लोग खड़े हो गए। किसी ने लाउडस्पीकर पर कुछ कहा और वर्दी पहने पंक्तिब लड़के 'सावधान' की मुद्रा में आ गए। उजले कपड़े पहने कोई बड़ा आदमी तशरीफ ले आया था। प्रत्येक को हाथ जोड़ता और मुस्कराता वह आकर सबसे अगले सोफे पर बैठ गया।

सुले ने मखने की ओर एक छोटा गिट्टा फेंका।

"यह किस साले का बाप मर गया?" मखने ने क्रु होकर पूछा।

"किसी का नहीं। गिट्टी मैंने मारी है।" सुले ने कहा-"बता दे यह कौन आया?"

"होगा कोई। मैं क्या जानूं?"

"क्या यही नाशपातियाँ बाँटेगा?"

"तुमसे किसने कहा रे कि नाशपातियाँ बाँटी जाएँगी?"

(अगले अंक में जारी)

मुझे नज़र तो नहीं लग गई है ?

❑ चमन लाल 'चमन'

उठाता मैं नज़र अपनी
सारा आकाश
दिप दिप करता
निर्जन खिल उठते नए आभरण पहनते उपवन
जिस भी मकान को देखता
उसमें अपना घर देखता और फूला न समाता
आशाओं के खिले फूलों का हर तरफ होता साम्राज्य
लुभावने दृश्य मेरे वांछित रंगों में रँग जाते।
देखा ज़रा ध्यान से....
कहीं मुझको नज़र तो नहीं लगी
फूलों के राजकुमार का
गरेबाँ आँबल तक पहुंच गया है
मेरा स्वभाव ठंडी आहों जैसा निर्मोही हो गया है।
मेरी आंखें बुझे मन को ज़ाहिर करती हैं।
अपने तो अजनबी दीखते हैं-
महसूसता हूं कि आत्मीयता के वृक्ष पर कुल्हाड़ा चल गया है।
ऐसे में भला कैसे विश्वास करूं कि
मेरी आंखों में देखने की शक्ति बची है अभी
मेरा छोटा-सा आकाश कितना शोभायमान था
ज़रा देखो तो!
यह बाज़ार अब बाज़ार जैसा नहीं दीखता,
नाम अजनबी है।
कोई किसी को नहीं पहचानता
बस यूँ ही
हर बात को रहस्यपूर्ण कहने की
अकारण प्रथा चल पड़ी है।
अब मैं भला कितने मुखौटे पहनकर
सभाओं में जाऊं?
कहीं यह वितस्ता मेरे ही सामने से
रास्ता काटकर तो नहीं बहेगी?
और वो हारी पर्वत
ईश्वर जाने किस के भाग आ जाए
ज़मीन की यादि नाप-जोख होने लग जाए

तो मेरी शरणस्थली सिकुड़ जाएगी
आदेश मिलेगा मुझे
मुझे पांव की उँगलियों पर खड़ा रहना होगा
ढह जाएँगे मेरे अधिकार
आँगन और दीवारों पर हक़ जताने के
मेरे अधिकारों की पोटली का चौराहे पर
होगा भंड़ाफोड़।
लाल चौक में खड़ा हूं मैं
नंग-धड़ंग
क़हक़हे
मेरे आसपास का मुँह चिढ़ाते हैं
प्राचीन का अर्धपतन हो गया है
अब यह कैसे मदारी के हाथों में खिलौना हो
दीपाधार ही टेढ़ा हो गया
तो दीपक किसके सहारे टिकेगा?
बिना छत के मकान है जिसमें
मैं अपने अस्तित्व को समेटे बैठा हूं।
मेरा शरीर
बिना मालिक के कारखाना है,
अंतर नहीं रहा दोनों में-
मरना जीना मेरे लिए एक समान है
उठाकर हाथ माँग ही लेता कुछ
पर नहीं रहा विश्वास माँगने पर भी
गूँगा हूँ जैसे वरना
लाखों बातें मेरी छाती को कुरेदती जा रही हैं
समझता था मेरी
अभिलाषा की डाली पुष्पित होगी
जहाँ भी कदम रखूँगा
वहां अमृत की धारा फूटेगी
ज़रा देखो तो
कहीं मुझे नज़र तो नहीं लगी है!
मुझे अपना शरीर वश में नहीं लगता
लगता है किसी ने मेरे घर पर अधिकार जमाया है
कोई मुझे प्रकाश दिखाए
लगता है, मैं रास्ता भटक गया हूं।

(मूल. में मा लॅजमुच नज़र)
अनु. अब्दाल महजूर
(द्वारा आकाशवाणी, श्रीनगर-190001)

नई यात्रा

मोतीलाल 'साक़ी'

निकल पड़ा है यात्रा पर यात्री
ख़ाली हाथ
नहीं पीछे उसके कोई जिसे हो उसकी प्रतीक्षा
न आगे कोई शुभचिन्तक जो उसके नखरे उठा ले
वह, गिरा है नभ से कोई तारा जैसे
अकेला थका-हारा, बेचारा
घसीटे जा रहा ख़ुद को कि पाए लक्ष्य कोई
कोई ऐसा गाँव याद नहीं उसे कि जहाँ उसे पहुँचना है
वह यह सोचकर चढ़ता है एक पर्वत शिखर पर कि मैं
ज़रा सुस्ता के आगे चलूँगा
और दूसरी चोटी से उतरता है यह सोचकर
करूँगा विश्राम उस कुटिया में थोड़ा
यदि चले उस गांव के बाहर बाहर वह तो
कई कुत्ते पड़ेंगे टूट उस पर
नगर में छेड़ते हैं लोग, उसको हैं चिढ़ाते
चले जो हरियर वन में तो रोके हैं काँटे, मुँह बाकर खड़े होते
सुना उसने नहीं कहीं परियों का गायन
न देखीं अप्सराएँ घूमती नदी के किनारों पर
भरमाया देवताओं ने भी उसको
मगर वह चलता ही रहा लगातार चलता रहा वह
तो शून्य छान मारा और जब थक-हार कर बैठा
ते रेत पर लेट गया टूटी जो हिम्मत तो खड़ा भी ना रह सका
सूर्य आग उगल रहा था, रेत तंदूर बन गई थी
उसने नज़रें घुमाकर देखा और वह नभ को ताकने लगा
वह तब से है वहीं, तना खड़ा है
उसकी साँसें चल रही हैं पर वह हिलता-डुलता नहीं
जो देखा लोगों ने तो बोले कि यह कोई ऋषि है जो तपोलीन है
लोगों ने यहां चढ़ाईं सोने की ईंटें, मंदिर बनाया
अब वहाँ आते हैं काफ़ी लोग प्रतिदिन अनायास
वहीं करते हैं योगी अब तपस्या
भागे चले आते हैं शांति के लिए सब
दुःखी और पीड़ित लोग सारे।

(मूल शीर्षक: नॅव यात्रा)
अनु.: निदा नवाज़
(गांव, कोयिल निकट अवंतीपुर, कश्मीर)

'एक नई सुबह'

एक नई सुबह एक नया दिन
एक नई चाह एक नई आस
रात शाम से ही जगाती है। एक नया अहसास
हरदम लगता है कि कल होगा कुछ खास
नया-नया सा होगा कुछ आस-पास
पर इन अहसासों की होड़ में
क्या होता है वैसा?
नये दिन फ़िर से एक बड़ा सा
बदनुमा पंछी अपने काले पर फैलाए
ढ़कता है मेरा सारा साफ
नीला आकाश....
फिर नईं कुछ उलझनें नईं सुलझनें
फिर नईं परेशानियां
देकर जाता है वह नया दिन
एक नई समस्या नया समाधान
इसी संघर्ष से जूझता हुआ
यह दिन भी निकल जाता है
ऐसे ही नये दिन आते-जाते हैं
आशाओं और अहसासों को
तोड़-मरोड़ के फिर से निकल जाते हैं
फिर से एक नई चिंगारी फूटती है
नई आस जगाने को नया कुछ दिखाने को
रीता सा जीवन सारा ऐसे ही
बीत जाता है

घिसते, पिटते, एड़ियां रगड़ते
उलजनें सुलझाते
नापते, तौलते, बटोरते
जीवन खोजते-ही रह जाते हैं
कुछ और ही रंग भरता है
रात के सुस्वप्न खंड़ित कर जाता है
नवीन मधुर स्वप्नों के ताने-बानें
बुनकर तोड़ के निकल जाता है
ह्रदय में एक ड़र, एक टीस दर्द की
बढ़ा जाता है
राहत कहां है कि थोड़ा सुस्ता लें
आँखें खोलें इधर-उधर झाँकें
कुछ सोचें कुछ समझें
एक अनचाही रफतार से
निगल जाता है सारा जीवन
नयी आशाओं को सम्पूर्ण
करने वाला वह नया दिन
कहीं भी नजर नहीं आता है
राहत का, मधुर स्वप्नों का
अहसास दिलाता वह नया
दिन कहीं दूर अन्तरिक्ष में खो जाता है
सारी उमर निकल जाती है
खोजते-खोजते
वह एक नया दिन सखी।

Krishna Tickoo 'सखी'
Dr. Ambedkar Colony,
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वर्ष : 16 अंक : 1-2 **क्षीर भवानी टाइम्स** जनवरी-फरवरी 2009

ग्वड्न्युक सफ़ु

कॉशुर हिस्स

'हुपॉर, यपॉर, चॊपॉर सु कुस'

'वाख' लफ़्ज़ुक मूल छु संस्कृत ज़बॉन्य हुंदिस वाक शब्दस मंज़ यॆम्युक मानि छु वॉनी। आवाज़। दॊंप। ॲन्दुर श्यॆछ। बोलनुच इन्द्रिय या सरॆस्वती। 'वाख' गव ज्यॆवि द्रामुच़ कथ या वॉणी। शारु सिन्फि हुंदिस रूपस मंज़ छु वारव अख चु- -पोंद यथ मंज़ अमूमन साधना रत शॉयिर पीरु सॆज़ं सीरु कथि इशारव दॆस्य बावथ छु करान। यलि अख बापीर साधक पनुन वॊन्द वुशनेर न्यॆबर छ़टि, 'वाख' छु प्यवान थनु। वारवु दॆस्य हयकि काँह सॊंन व्यचार, तजरुबु, एहसास या आभास वरवनॆनु यिथा गाहे छु वारव वननवोल वतुहावुख बनिथ रयोठ तु मॊदुर चेनुनावान। गाहे छु इंसॉन्य प्रकरॆच़ हुँदि खुरयलद व्यवहॉरुच निशान दिही करान। गाहे रूहॉन्य सफ़रक्यन मुखतॆलिफ पडावन हँज़ ज्ञान करुनावान तु गाहे मूलाधारु प्यठु आज्ञा चॆखरस ताम श्यॆन चॆखरन हुंज़ श्यॆछ बोज़ुनाँविथ सहस्रार याने कैलाशवॉसी मान सरूक राजहंस बनिथ मॊख्श त्रुकनुच कल कडान। योहय गव सॆतिम चॆरवुर। गाहे छु वारव वननवोल सूहं वखनान तु हम सूहुक 'हम' त्रॉविथ खॉलिस सूहमुच श्यॆछ बोज़नावान। गाहे लोल लॊलु लॆलुविथ वुठ सुविथ ॲछव दॆस्य हालिदिल बोज़नावान तु जानानु संुज़न पोत छ़ायन मॊनि तु मीठ्यॆ करान। गाहे छु सु तंज़िया बावुच़ दॆस्य कावु गाटुल्य इंसानु सँज़ि हून्य प्रकरुचप्यठ डॊकुर चॆड़ं कडान, प्रहार करान त गाहे ब्रोहँ कुन यिनु वॉलिस वख्तस मुतुलक़ पेशीनु गोई करिथ थावान। सु छु पानु ति आसान कुनि मुकामस प्यठ वोतमुत। कुनि विज़ि लयि यिथ छु सु ॲन्दरयुम ताव न्यबर छ़टान। वाखक्यन च़्वन पदन मंज़ गछ़न तरतीबु रॆंग केँह खसूसियॆच़ आसुनि। प्रथ पद गछ़ि मात्रायन हुँदिस गँडस मंज़आसुन। गोडनिकिस तु त्रेयमिस तु बॆयि दॊयमिस तु चूरमिस पदस मंज़ गछ़ि 'तुक' आसुन। चूरयुम पद गछ़ि बेहद असरदार आसुन तु ॲथ्य मंज़ गोछे मानि मतलबुच कथ गुपित ऑसुन्य।

वाखुच तेह छि रूहॉन्य वुशनेरु सुत्य ग्रक वुनि मॊगुल चायि समावारुक्य पॉठ्य मुशकुन्य दार छ़टान। ऑलु बादाम तु दालचीनी सत्यु अगर कॊँगु तेहजि चोम्बरु ति आसन त्राविमचु त्यलि छनु कथुय। यिमय कॊंगु तेहजि छि वाख वनन वॉल्य सुन्द ज़ॉती वॊन्द वुशनेर। वाखन मुतुलक़ यिमन लवॉज़मातन हुंज़ म्यॆ कथ कॆर ब्वॆ छुस नु तिमन ज़्यादु अहमियत दिवान। अमासना लॆलि कथ स्कूलस मंज़ वॆरिथ ऑस् तिमन लवॉज़िमातन हुंज़ज्ञान हॉसिल कॆरमुच़। यि छि दरअसुल ॲन्दुर वुज़िन्य। यॆम्य सुत्य इंसॉन्य वजूद छु सगुवनु यिवान। अथ छु पनुन हुसुन, पॆनुन मखसूस अन्दाज़ि बयान, ज़बरदस्त कशिश। नॆकुल्य वस्तव सुत्य सजावुनुच छनु अति काहँ ज़रूरथ म्य छु पूरु व्यशवास यथ कथि प्यठ कि प्रथ शॉयिर हयॆकि नु वाख वनिथ तिक्याज़ि यि छु सनुन, नॆनुन तु वनुन। यि नॆन्यस ती वनि। विस्थापनु पतु आयि यि शारु सिनफ डुबारु बाररुस ज़न दितुन मस न्यन्दरि मंज़ लरि फिरुन तु ''रयॆश माल्युन म्योन'' द्रायि नून चॊंचि तु अतुगथ हयथ मालिन्य वतव ग्रायि मारान वॉरयुव कुन।

कॆँह बख्ती शॉयिर छि पानुति साधनायि हुँज़ि वति प्यठ क़दमा क़दमा ब्रॊँह पकान तु पनुनिस ग्वरु सँज़ कृपा प्रॉविथ रूहॉन्य तजरुबन हुन्द अमरयथ गलि गलि चवान तु लयि यिथ वॊन्द- -बावथ करान त पॆनुनि गाशिल एहसास चि मूनुच़ गरान।

भूषणलाल कौल

(वनुन गव सनुन)

1. शब्दा सज़ो पो'ज़ाह पज़ो,
अपुज़ दज़ो पो'त हेयि यम।
आगुर वुज़ो सागर ग्रज़ो,
'हागूरुँ' वज़ो ज़ीरो बम॥

2. नेशॅ बोद्ध हशमतु से'मंज़ वनस;
दोश बॊज़ मिलविथ दोल तय नाल
तमहृक्य काड कॅड्य कॅड्य मनस,
ज़्वनस फिरिथ गाडन ज़ाल॥

3. स्वखन डुस्य तु यड़ नो बरन,
द्वखुकि दगि हरन आय।
स्वखुक ग्रोन्ड सासि लटि मरन,
द्वखय छ़ोन्ड नोव ज़न ज़ाय॥

4. लो लो करान ललुवुम मे ते,
स्वते स्वते गोन्डुन नार।
बॉज़्य गारन बॉज़्य दिच़ लोते
मे छूवचि वते लोगुम तार॥

5. व्वंदय व्योन्दुम व्वंदय मोन्दुम,
व्वंदय वेन्दिध वुछुम ज़ूल।
फुलय फोलिथ फाह छोन्दुम,
फरिकि फहा पॅयिथ टूल॥

6. पॉन्य पानस पानय तोलान,
पॉन्य पानय शिन्याह मूल।
नारु ब्रॆहन शुन्या शोलान,
पॉन्य पानय पनुन मूल॥
सू दय सॉदिथ मदु पान वोलुम,

7. शुन्य बोलुनोवुम 'सन' ची तार।
हँ के हुमन हुरि कर्मु खुर ज़ोलुम,
हर रुमय पोलुम धर्मुक सार॥

8. सोंतय ज्वन दियि ज़ॉव्युल ज़ातस
ज़ुल ज़ंख क्युल चालि ज़ुलमातस।
संगर मालाह फ्वलि मंज़ रातस,
सॉलाह कॅरिथ यियि कायनातस॥

9. पीरु सुन्द वनुन युस थवि वने,
कल करि मन्ये द्यन क्योहो रात।
ज़ॉविलि सॉविलि ज़्वनु युस सने,
तस अदु नने हदि ज़ुलमात॥

10. स्वन धनु सन्यच्यथ बरि ज़ि डबन
आयस वन ज़ि कॅरयज़ि क्याह।
अन्न, ख्यन वॅहे रुक बॅरयज़ि गबन,
शहस वन ज़ि कॅरय ज़ि क्याह॥

11. सेकि डोरयन सग द्युन रावी,
डुलु डारन रावी ब्योल।
मन त्यखन सॅन्य कथ रावी,
ॲनिमस रावी ऑल तु खोल॥

12. शाह बॅनिथ अछ़ि दारिकाये,
नॅ कुनि दानुच बॅरयज़ि प्रय।
सति हयोर आगुर शिव गंगाये
तथ सगुवानस गॅछ़्यज़ि लय॥

येलि बु गरु गोस

-प्रेम नाथ 'शाद'

बु ओसुभ नुमॉयशि मोडस प्यठ बसि प्रारान। सोरुय माहोल ओसुम अॅजीब बासान। एहसास ओसुम गछ़ान, शायद छि सॉरी वति पक्वुव्य मेय कुन बुछान। केंछ़ा ओसुन खोचुन ति यिवान ज़ि कांह ज़ॉन्यकार गॊछुम नु प्रज़नावुन। खता ओसुम नु कॆंह। ओ, यि तकसीर ओसुम ज़ॊरूर ज़ि पूरु दॆह वॅरी ऑसिम ज़ुव लरज़ु बालन तु छालन लॅग्यमुतिस गॉमुत्य। यी ओसुस सोंचान ज़ि अख बस गॅयि मे ब्रोंठकनि खडा। कंडकटर बोध ब्वन तु छु क्रकु दिवान, ''बडगोम, येछगाम, क्रॆम्यशोर हे।'' मे ति ओस अॅथ्य बसि ख़सुन ति क्याज़ि म्योन आदनगाम ति ओस अॅथ्य रूटसप्पढ यिवान। केंह सवारि खचु त मे ति लॅज गडि लथ। बु ब्यूठुस ज़ॉनिथ मॉनिथ पॅत्यमिस सीटस यारि अंदस। बस द्रायि खरामां खरामां हारन बजावान।

गर्मी ऑस नु ज़्यादु, मगर मे ऑस्य ऑरख वसान, खबर क्याज़ि, ति ओसुम नु पानस ति फिक्यरि तरान। रुमालि सुत्य ओसुम बुथिस ऑरख़ व्यथरावान तु बाज़े ओसुस पनुन बुथ रुमालि सुत्य यि दॅप्यज़ि ति चूरि थवान। बु रुयुस अकसर दारि किनी वुछान। वति दॅछिन्य खोवुर्य युस म्यॉनिस याद्वॅतसि मंज़ नकशि मूज़ूद ओस अज़ ओस सु सोरुय बदल्योमुत। जायि जायि ऑस्य नॅव्य मकान तु बाज़र तॉमीर करनु आमुत्य। अज़ ओस प्रथ नॊव बाजह लाल चोक बासान। ॲकिस द्वन जायन गॉम तिम नारु बुज्य मकानु ति नज़रि यिमन दाह वॅरी ब्रोंठ जाफ़ुर्य पोशिमालु अलांज़ु आसु आसान तु अज़ तिमनुय र्‌वयि तु शेरु किन्य दॅदुयमुत्य टीनु पॅटय अलॉद्य।

बसन, कारन, स्कूट्रन तु टिप्रन हुंद तेदान बास्योम हदु ख्वतु ज़्याद हुर्‌योमुत। वति क्वसु सवॉटय रूज़ खसान या वसान, मे ओस नु तथ कुन कॉह ज़्वन। कंडकटर मा आसिहे किटायि रटान रटान मे निश वोतमुत अमापोज़ मे किटायि मंगनु वरॉयी ओस पोत फ्यूरमुत। मे ऑस नज़र न्यबर कुन तु ज़न सोप्नु शहरस मंज़ रोवमुत। कॆंह कालु गॅछ़िय गव मे येहसास ज़ि बुय वोतुस पनविस गामस नज़दीक। ह्वक्या छुना रीशी सॉबुन असतान। यि छना स्वय बूनय यथ बु ल्वक्चारस लंजन पनुन्य दॅहरिबॉज्य ह्चथ गुगूस्य ओसुस त्रावान। याम बस असतानचि वुत्रायि वॅछ, कॅम्यताम सवारि दिच् क्रख, ''व्वस्ता ठहरसा, असि छु वसुन''। बस ठहरेयि। कॆंह सवारि बछु। बु ति वोथुस ब्वन। कंडकटरस पिलनोवुम पॉचु र्‌वप्युन नोट। खबर ऑसुम नु अज़ कॉचाह छे ओंत ताम किराय। कंडकटरन त्रॉवुम बुथिस कुन नज़राह तु वोथुम ''माशटर जी यॅविव माहरा पोंसु चंदस। त्वहि माहरा छुवोस बु परनोवभुत। तोह्य छिवु मे व्वस्ताद।'' ॲम्य कॅर शुरूिय तु बस द्रायि।

मे हेत्य ज़ोठय ज़ोठय कदम पनुन गुरकुन त्रावुन्य। पॅत्थ किन्य गव आलव। पथ कुन त्रॉवुम नज़र, यि ओस गुलाम मुहॅम्मद, म्योन प्रोन शॉर्गिद दुकानु प्यठु वथित ननुवोरय दवान। नालुमति रोटवस। वुनि ओसुस ॲमिस सुत्य खॉर पाठय करान ज़ि वुछान वुछ़ान गॅय वारयाह नफर जमाह। प्रथ कांह ओस मे दसपूस्य तु नालुमोत करुन यछ़ान तु शुर्‌यन बॉचन हुंज़ खबर अत्र प्रछुन्य यछ़ान। गॉम्य गामस गॅयि तुरय। ज़नि क्हो मर्द पेयि वॉतिथ। केंचन वुछिम ॲछन मंज़ ओश यीरान। मे ति आसु दूदरु पूरु पॉठय मुचरॅनु आमचु त रुमालि सुत्य ओसुस ओश व्यथरावान। व्वन्य ओस नु मे कांह डर या खोफ बासान। अख येतिमाद

ओसुम पॉदु गोमुत। सॉरी ऑस्य मे कांह वतु कांह सवाल प्रछान मगर बु ओसुस नु सारयनुय सवालन जवाब दिय ह्यकान। बु ज़ान ओसुस बर बुकु आमुत। प्रथ कांह ओस यछ़ान मे निथि हे पनुन गरु। मगर मे ओस ज़ॊवि प्यठ अकुय जवाब ज़ि ग्वडु यिमुहा बु पननिस गरस अख नज़र दिथ।

लॊत्य लॊत्य कदम तुलान वॉत्य म्यॉनि आंगन बरनि प्यठ। बरन ऑस नु कुनी। सॉर्यपसुय आंगरस ओस आदुम्य कद स्वयि तु बंगिनाल वॊल्मुत। दुवसन तु देवारन हुंद ओसनु नेब निशानय। मकानस ऑस स्व तेह मोरेमुच। यि ऑस अख लाश स्वति नरि ज़ंगु फटरिथ। ब्रोंठु कनिच ज़ॅमीन यथ "बंरलि बल" वनान ऑस्य, यथ बरपूर फसुल व्वप्दाव ओस तु यथ गॉम्य गाम स्वनु खण्ड वनान ओसवुछम खंडराथ बन्योमुत। दिलस लॅजिम थफ हिश। कॅम्पवाम ज़ान लॉयनम ज़खमन नून फ्यख। अथ स्वनु खवडस मंज़ आसु कॆंह बिहॉरय मॊज़ूरन हुंज़ु पहरि बॅनिथ तु खाम सेरि चट इस्तादु तु हुमि अंद सेरि बठु चुमत्य क्रहुन दृह्य गट्कार छॅक्रावान। यि हाल वुछ़िय चॊलुम हुकु नोरिथ, "यथ म्यॉनिस शालुमॉरस कॅम्स छु बॊरबॉदी कॅरमुच। म्यान्यन अरमानन कॅम्य छु लीलाम कॊरमुत। तु यथ लोलु खज़ानस क्याज़ि गॊमुत लूठ।" मे ऑस वॉलिंज युब पीटमुच। पपॉट्य आयि अख हमसॉय बाय। यि छम वुशुन वुशुन द्वद गिलास पिलनावान तु वनान "तलुसॉ यि द्वदु कतुर चेतु। खबर सुब्हन आसिया ख्योमुत कॆंह किनु न।" पननि मीरासुच तु असासुच तबॉही बुछ़िथ ओसुम मॉल मॊठमुत तु वॊज़ूयस तलोतुम वॊथमुत। अमरय्थ ह्यू यि द्वद ति ओसुम ज़हर बासान मगर हमसायि बायि हुंज़ ऑजज़ी तु लोल वुछ़िथ लॊगुम नु च्यनस चारु।

यि द्वद चवान चवान पॊयम पनुन्य स्व जरसी गाव याद खसु नेरनु वखतु मे रहमानस हवालु ऑस कॅरमुच। कस ताम प्रछ़म, स्व म्यॉन्य गाव छा रहमानस मूजूदय। सु वॊथुम, "आहन सॉ व्वलु बु हावनय।" पाम बु गॉव निश वोतुस पि बुछ़िम स्यठांह लागर गॅमुच। बु वुछ़िथ कॊर अमि द्रामुन बंद तु बथ फिरुन होर कुन। मे दितुस थॅट तु बुथिस फश तु अमि कॅर मे कुन नज़र। बास्योम ज़ि वनान छम, "स्यठाह चेर कॊरुथ। तनु कति ओसुख। मे दित्य तनु चोट पीन। नट्यव तु नारयव दितुम द्वदु।" व्वन्य छिम द्वद् नॉर हॊख्यमुत्य। चु क्याह चावय।" मे चॊल ऑश नीरिथ। ॲम्य सुंद बुथ सोनस सुत्य रॅटिथ कॊरमस म्यूठ तु द्रास।

वख ओस चेर आमुत। लूख ति ऑस्य नु हमान। वनान ऑस्य सानी नतु सानी रोज़ रातस। बु ओसुस यी वनान ज़ि रातस रोज़नस छम वु वार। मे ह्यॊत वापस नेरुव पॅत्य किन्य गब आलव। यि ओस म्योन अख रुत हमसायि, व्वस्तु सुलु (हजाम)। गरवाजेन्य ऑसुस अथस थफ कॅरिय मे कुन पकवावान। नखु वॉतिथ वॊथुम बयगरि हटि "चुय छुखा म्यानि बाया, बु हा वुछहय बुथ मगर मे छुय नु ॲछन गाश। व्वलु तोति डालय बुथिस अथु"। यि बूज़िथ वॅछ़ मे ॲश्य ददराय तु रॊटुम नालु मति। ॲमिस ति वुछुम ऑश दिगनि वसान। सारयनुय ऑस्य ॲश्य टॉरुय बॅरिथ।

मे ह्यॊत सड़कि कुन पकुन। सारयनुय ओसुस खखसत ह्यवान। तिम ऑसथ वनान। "ववन्य तॅर्यज़ि अयाल ह्यथ जलदुय। सु वख म्वक्लयोव। व्वन्य छुन परवाय। ॲस्य छी प्रारान। रानी तु सारयनुय गर बॉचन वॅन्यज़ि सलाम।" बस आयि तु बु खॊतस। दारि किन्य आव गुलाम महमद तु पिलनोवुन अख ठेलु यथ मंज़ कॆंह डून्य, बादाम, फूलु वॉगन तु व्वज़ुल्य सोबत मरचुवांगन ऑस्य। बस द्रायि तु पोत कनव ओसुस बोज़ान - "नेर! ख्वदायस हवालु!!"

व्यनथ

विजया च़ल्लू

शॆयि ऑयस बु डूडि़ तल, सत्तग्वॅरो बर मॅच़र मॆ जल।
करतु मुशकिलन मॆ हल॥ सत्तग्वॅरो बर मॅच़र मॆ जल।

चुॅय ब्रह्मा बेथि महीश्वर लोलु बॅबुरि कड़ुतम तर
कथुनॅथ युथ मॆ न्योरि शल॥ सत्तग्वॅरो बर मॅच़र मॆ जल।

बासतम च्वापारी लगय पादन च़ो पॉरी
वरतम पादन तल॥ सत्तग्वॅरो बर मॅच़र मॆ जल।

आश छम बस मॆ च्यॉनी हर तु अपराद म्यॉनी
दुय गॅलयम बग़ायि गाँगल॥ सत्तग्वॅरो बर मॅच़र मॆ जल।

महिमा चोन सति सॊन नॊन कड़ ज़ग तय प्रॊन
युथ बनु बुति न्यरमल॥ सत्तग्वॅरो बर मॅच़र मॆ जल।

दूरिर्यॆन कोरुनम सूर यितु गछ़ करुतम दूर
च़ठुतम यि जॉदय हाँकल॥ सत्तग्वॅरो बर मॅच़र मॆ जल।

ह्यिनु आयस गिरदिाबस करु क्याह यिथिस अज़ाबस
सतुची थावतम मॆ कल॥ सत्तग्वॅरो बर मॅच़र मॆ जल।

गॅन्ज़रुम अख मॆ दासाह मनिमंज़ करुतम वासाह
फॊव्वलि अदु दिलि कँवल॥ सत्तग्वॅरो बर मॅच़र मॆ जल।

पादन तल बु मरह्य करुह्य बु चे च़्वॅनज़ु तोन
दॉमु चाव अमर्यॊथ ज़ल॥ सत्तग्वॅरो बर मॅच़र मॆ जल।

लोलुहॅत्य लॉयमय मॆ नाद नाशाद करुतन शाद
दितु "विज़स" दादन दल॥ सत्तग्वॅरो बर मॅच़र मॆ जल।

(श्रीमती विजया च़ल्लू स्पुज़ स्वर्गवास जनवरी 2008 ई० मंज़ 19 जनवरी 2009 ई० ऑस यिहिंज़ वॅहुखॉर। दयि सुन्द अनुग्रह पूशिन यिहन्दयन शुरयन।)
–एडीटर

दान दिनुक महिमा

प्यारे हताश

दया, ममता तॖ परहितचि भावनायि सान युस दान दिनॖ यियि, तथ छि सत्कर्म वनान। यिथॖ पॉठ्य दान द्युन छु प्वष्य माननॖ यिवान। दान गछ़ि तॅमिस ज़ॅनिस या ज़नि द्युन युस दान रंटॖनस लायक पात्र आसि। दान दिनॖ वॉल्य् सॖन्दिस मनस मंज़ गछ़न थॅद्य् व्यचार, सादगी तॖ सेवा भावुक श्रेह आसुन। शास्त्रण मंज़ छॆ यि कथ वननॖ आमॖच़ ज़ि यिम लूख दानॖ बापथ यॖवसॖ विद्यां दॊयम्थ्न प्यठ खरचिनॖ बॉपथ, यवसॖ चिन्ता दयि सॖन्दि तरफॖ आमॖच़ आसि तॖ वॉणी दॊयम्य्न हॖन्दि जान हित करन जान वरतावॖ तॖ व्वपकार बापथ वरतावान आसन, तिम लूॅख छि पॅज़्य पॉठ्य पूज़नीय माननॖ यिवान।

दान दिनुक महत्व छु पानस मंज़ त्याग करनॖच भावना पॉदॖ करॖन्य्। निष्काम भावनायि सॗत्य कँासि ब्वछि हॅतिस द्युन, त्रेशि-हॊत त्रेश चावुन छु सात्विक दानॖचि गॆजि गंडनॖ यिवान। कॉसि ति परछॆनिस, ज़रूरतमन्दस, सहायतायि हॖन्दिस तलबशारस समयस प्यठ तॖ जल-जल दान दिनस छु पनुन अख खास महिसा तॖ फल। कॉन्सि ति संकटचि गरि मंज़ दान दिनॖ रॆन्य् अकार-बकार युन गव स्यठाह लाभकॉरी। काँह ति इन्सान युस द्वरवस या कुनि ति आपती मन्ज़ ह्यनॖ आमुन आसि, काँह विधवा या बेसहारॖ ज़नानॖ आसि, यिथ्यन लूकन वक्तस प्यठ निष्काम भावॖ सॗत्य दान द्युन छु स्यठाह महिमा थवान। यॆमिस मनशि सॖंदिस हृदयस मन्ज़ दयो आसि नॖ तॖ दॊयम्यन हुन्द हख दूर करनॖच प्रवृथ आसि नॖ मनस मंज़, दॊयम्य्न हॖन्ज़न अॅछन मन्ज़ ऑश वुछिथ यिनख नॖ पननि अॅछ अशि सॗत्य बरनॖ, यिथ्यन कठोर लूकन हॖन्दिस मनस मन्ज़ हॆकि नॖ दान दिनॖच शक्तती मूजूद ऑसिथा सु दान द्युन छु व्यर्थ, यथ-मन्ज़ हावॖ-बाव तॖ अहं मूजूद आसि। दान गछ़ि कुनि स्वार्थॖ वरॉय दिन युन। शायद छु अवय वनॅनॖ आमु ज़ि दॅछनि अथॖ हरगाह कॆंह दान करनॖ यियि तॖ खोवरिस अथस गछि नॖ, पय लगुन। दान नॖ दया छि हमेशि सॗत्य-सॗत्य पकान। यथ दिलस मंज़ दया भाव आसि नॖ तथ मंज़ कति आसि दान दिनुक बिनुर। पज़ि मनॖ तॖ पवित्र भावनायि सान काँह त्रेशि गॊल चावुन ति छु श्रेष्ठ दान माननॖ यिवान। अन्याय, अत्याचारॖ सॗत्य कमावनॖ आमुत धनॖ छुनॖ कुनि ति रॅग्य ठीक या हिनकारक। धनॖ ऑसिथ यिम लूख वछ़ि वॉलिंजि दान दिवान छि तिमन ति ह्यकव अॅस्य् महात्मा वॅनिथ। यिथ्य् हिवय लूख यथ जायि तिं छि ज़न्म ह्यवान तिमय जायि छॆ पनॖ पवित्र तॖ नीर्थन बराबर माननॖ यिवान। अवनारन हॖंज़ कर्मभूमि वीर पुरुषन नॖ दानवीरन हॖंज़ कर्मभूमि बॆयि संतन हॖंज़ तपं करनॖचि जायि छॆ पवित्र माननॖ यिवान। दान दिनुक स्वभावॖय छु ममतायि सॗत्य बॅरिथ आसान। लूकन मन्ज़ गछ़ि करुणा-भाव न प्रेम-भाव छशवय आसन्य। दयाशील तॖ दॉनी लूकन हॖंज छॆ प्रथजायि नॖ प्रथ विज़ि प्रथ विज़ि प्रशंसा करनॖ यिवान।

दया तॖ दान करन वाल्यन लछि बद्यव सदगुण पुरुषव छु पनॖनि मातृभूमि हुन्द मान हुररोवमुत। मन, वचन तॖ कर्मॖ, सॗत्य युस दान दिनॖ यियि नॖ, तथ छुनॖ दिनॖ वॉलिस कांह फल प्राप्त सपदान। दान दिनॖ विज़ि गछ़ि दान दिनॖ वॉल्य सॖन्दिस मनस मन्ज़ विनम्रता, दया, क्षमा तॖ प्रेमुक भाव मूजूद आसुन। दयावान सत्पुरुष छि अज़ ति पनन्यव सीमित साधॖनव मन्ज़ॖ ति ज़रूरत मन्दन हॖन्दि बापथ कॆंह ननॖ कॆंह बचॉविथ थवान तॖ तिमन निश पानॖ गॅछ़िथ तिमन ताम यथाशक्ति दान दिनुक प्रयत्न करान। सानि मुलकॖच संस्कृति छॆ संवेदना, दया, क्षमा तॖ प्रेम भावॖ सॗत्य भॅरिथ। परोपकार तॖ पुण्य छि सानि संस्कृति हॅन्दय संस्कार। तवय छि भारतवर्षस तीर्थस्थल त विश्व गुरु ति वननॖ यिवान।

चमन पिंजूरी
लोवर रूपनगर, मुट्ठी - जम्मू

पानय पनुनुय पान रावुरावव ज़गुतस हावव वीरन्य कार
तंग दिल पनुनुय बेयि चॊमराक्व ज़गतस हावव वीरॅन्य कार
वीदन ज़ाँह कॉलि वरुखा फ्युर मा जाँह ललु वाखन च्यथ मा दिच़
गीतायु ग्यानस कन मा थावव, ज़गतस हावव वीरॅन्य कार॥
च़ीरिय शॊन्गव तु च़ीरिय वॊथव श्रानु ध्यानु रॊसतुय चमव चाय
गायत्रेय कालय किजि प्यठ थावव, ज़गतस हावव वीरॅन्य कार॥
बोय छुम पानस बब छुम पानस वानस रोज़्यम छॊटुय हिसाब
पनुनुय टबर ॲसि रन्ज़ुनावव, ज़गतस हावव वीरॅन्य कार॥
गॊरु मनथॅर सोन पान्यव पान्यव खॊद गरज़ी सोन दीनु ईमान
नॅव पुय रचि़ रचि़ यिय हेछुनावव, जगतस हावव वीरॅन्य कार॥
ॲसि गामु शॅहर दानायि दॅहर असि हथुव गाटुल ओर छा-कॉह
प्यावल त्रावव हॉन्ठॅय चावव, ज़गतस हावव वीरॅन्य कार॥
गरु पतु गरु ॲसि पॉन्सु सॊन्वरावव यॅगन्या करव तु दिमव सबा
बॊछु हॅत्य खलोख लछु वॉलि ख्यावव, ज़गतस हावव वीरॅन्य कार
नाव नेरि म्योनुय प्रॅछि कुस लूकन नावदार लूकन सँत्य गछि ज़ांन।
बॉय बन्दुथ वारु वारु मॅशरावव, ज़गतम हावव वीरॅन्य कार
अंगरीज़ि ह्यछव तु अंग्रेज़ बनव कनव बोज़व न कोशुर ज़ाह
कोशुर कुल मूलय ॲलुरावव, ज़गतम हावव वीरॅन्य कार
प्यॅन्ड पुरन या जादाद कॅनन, दाजा दिमव कोरटन सँत्य
ग़रीब माल्यन हॊट चीरुनावव, ज़गतस हावव वीरॅन्य कार
कमज़ोर स्यदयन लतु मॊन्ड करव डख बुथि फिरय बदज़ातन
अकि खेकि जॉगीर तॅसि पुशुरावव, ज़गतस हावव वीरॅन्य कार
ऑठॅम मावॅसि व्रथा दुख ख्यथ च्यथ निमव कम कम चीज़
सुबुहॅय पुजि वानस निशि प्राख ज़गतस हावव वीरॅन्य कार

'चमनस' दॊस देवार नाहुनावव
चारुवायन अथि ख्यावोस पोश
स्यकिल्यन मंज़ ॲसि कनि पाकुनावव
ज़गुतस हावव वीरॅन्य कार

(चमन पिन्जूरी)
C/o H. No. 58/2, Shanti Puram
Lower Roop Nagar, Muthi, Jammu
Ph. No. 94691-41613 (Mob)

'पूज़ायि पनुन पान'

कृष्णा तिकू 'सखी'

काहन किथ करव लाकम
येलि पाँच ति पकन न
ग्रन्द गॅयि तलि येलि गँज़सब तगि
सह्ल मा छु गँज़रुन
कति छु तुलुन त कति त्रावुन
क्याह रटिज़ि म्वछि त कथ हनुज़िअथु
यली यि बाश यियि
तेलि रटुनक्याहत् त्रावुन क्याह
ग्वऽ अनुख पाँछ हीशि
अद् दि काहन द्रस्
या त् छुय फटुन न तु तार तरुन
अद् रटहन सु च़्युह
पान पचोम हफ स्वन कोरुम न
चोंग ज़ाल्योम, थफ आयम नु
करुहा मंथन ज़ि ग्यानमा लबु
दुय्वव कांह द्वार खुलि तु .
सोरुय नेरि नोन
न त छु श्वदिमन् तसुन्द दामनु
रटुन थफ नु त्रावुन्य
पनुन पान पूज़ि खारुन
अर्पन सोरुय तस करुन
तेली लगि काहन ति गंड़
पाँछ ति पकन रँथ्य....

(कृष्णा तिकू), 'सखी'
डी०-132, डॉ अम्बेदकर कॉलनी
छत्रपुर नई दिल्ली-74

पॅद्यन तल व्वन्य ज़मीनुय वुछ च़लान छम
मे कदमन वुछ तु क्रीड़ुय तनवलान छम
मॅ गछ़ बदमस्त सन हालस च़ु पनॅनिस
मे पनुने जोलि मंज़ सरफिन्य पलान छम
छॅ फॉज़मुच़ आरुवल छोकुलद बठिस व्वन्य
मोचेमुच़ दॉदय लद मा सा बलान छम
न कुनि दरवाज़ु नय कुनि दॉर थॉव थम
सु क्युथ कॅन, कॅथ मकानस लबअलान, छम
पज़र यॅम्य प्वॉन सु खोलुख फांसि कूटिस
अवय ज़्यव मारकन मंज़ व्वन्य –कलान छम
हुनाकर होश 'आग़ोशु' समय छा
कमन वलु वीरन ति बाद पींते डलान॥

राजेन्द्र आगोश
नगरोटा माइग्रेंट कॅम्प
जम्मू

माजय महरबानी

मय प्यठ कर माजय महरबानी
च्य छख दानी च्य छख ज्ञानी
च्य छख सानीय च्य छख मयानीय
यि ज़िन्दगेनी मअ छम च्अनी

1. वदान छुस माजय वसान छुम ओश
कवय छख माजय लागान गोश
दया द्रष्टी मय कर बनि चानी।..

2. मय आमुत कोस छुम कर्मस
सनान मां छुस बअ कुनिय धर्मस
विद्यासागर च्य छख मयानी।...

3. दवान दोरान ईवान चानि डेडि तल
करान छख मानअ मुशकिल हल
वनान सारी छी च्य माजय भवानी।..

4. कलम प्यठ छुय च्य बडिबोड ताज
च्य जगतस माजय करान छख राज
च्य छख माता सर्स्वती मयानी।...

5. यिअ मयोन घरबार छु चौन परिवार
च्यमटि छय माजय मयानी खार
च्य छखना शारिका मयानी।...

6. बअ माता छुस गौमुत बदहाल
मियअ वुलमुत काल सर्फव नाल
च्य बन ज्वाला मुखी मयानी।...

7. दिवान छख यिली प्रकाशुक दान
जगत सौरय छय नापान्
गिवान असरी छि गोन च्यानी।...

8. बअ छुस सरखम करुम मरहम
दितअम शन्ती चलियम युथ ब्रम
दया द्रष्टी बनियम चानी।...

9. दिवान छख पान च्य बरकथ
च्य कासान माज्य छख दर्गथ
वनान ज्ञानी च्य रूप भवानी।...

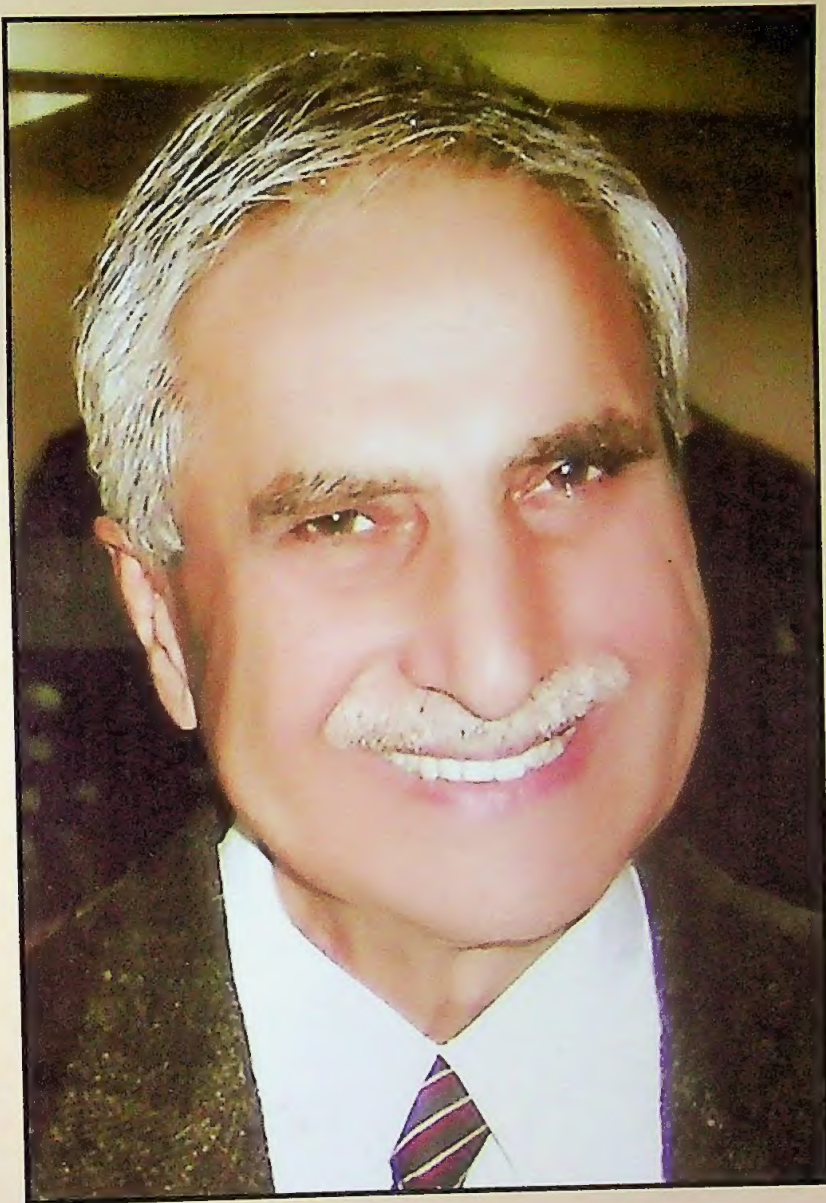
10. बिहिथ प्यठकनिय च्अहय थज़रस
लगय माजय पारि चानिस बजरस
च्य दियम शुध बुध त् रचि वाणी।...

11. च्य शंकर सुन्द छुय सठा लोल
सुअ छुपदम करिथ दिवानं कन् डोल
वनान सेरी ओमा भवानी।...

12. स्वर्ग नरूक बअ नय जानय
मयअ रोटमुत चोन दामानय
वुडान माजय छख चअ असमानी।...

13. थकुस माजय फीरिथ ब् डेर-डेरय
बअ् वन्दहामि मंजअ कर नेरय
च्य छख दुर्गा त राज्ञना भवानी।..

D.N. Bhat (Wandhami)
H. No. 102, Sec-I,
Ganga Nagar, Bantalab,
Jammu-181123.

A DOVE FLIES AWAY

Late Sh. Bansi Lal Khar

Social Activist, Religious Scholar

and

Ex Editor Kashir Bhavani Times English Section

Registration No. JK-279/2009

Another Dove also flies away

Dr. Bushan Lal Koul

Badam Flie–Spring setting in

CLASSIC PRINTERS, Bari Brahmana, Jammu #094191-49293